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CHRISTIAN ANSWERS TO MORAL PROBLEMS

By
Chad Walsh and Eric Montizambert

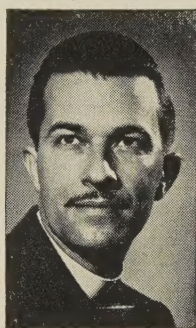
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Publication Date, December 15th

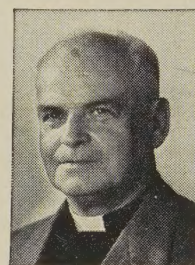
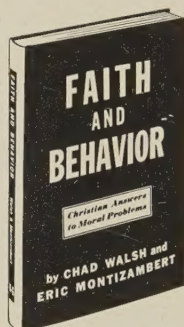
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THIS IS A BOOK built around common dilemmas that puzzle and disturb ordinary Christians, and it is designed to illustrate — by means of questions and answers supplemented by special chapters on particular phases of the Christian life — the practical application of the Church's teaching to the realities of contemporary living.

Many of the questions are personal and confidential. Some of them were submitted to the authors in writing while others are taken from the authors' own experiences in helping both the Churched and the unChurched toward a practical understanding of their moral problems.



CHAD WALSH



ERIC MONTIZAMBERT

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"We have not attempted to produce a book of patent medicine formulas, guaranteed to cure. Our aim is far more modest. We are concerned with problems of behavior which disturb those who look for guidance to the Church. We hope that anyone who reads this book in its entirety will form a general idea of the over-all outlines of Christian morality."

FAITH AND BEHAVIOR will be of real and lasting value to clergymen, parents and young people.

CHAD WALSH is associate rector of St. Paul's Church, Beloit, Wis., professor of English in Beloit College and associate editor of *Episcopal Churchnews*. He is represented on our publication list with *Knock and Enter*.

ERIC MONTIZAMBERT is warden of the School of the Prophets and canon of Grace Cathedral, San Francisco. He is represented on our publication list with *This We Believe!*

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Things to Come

NOVEMBER						
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DECEMBER						
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November

28. 1st Sunday in Advent.
NCC General Assembly, Boston, Mass., to December 3d.
30. St. Andrew.

December

4. The Rev. Anson Phelps Stokes, Jr., to be consecrated Coadjutor of Massachusetts, Trinity Church, Boston.
5. 2d Sunday in Advent.
7. Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 9th.
12. 3d Sunday in Advent.
19. 4th Sunday in Advent.
21. St. Thomas
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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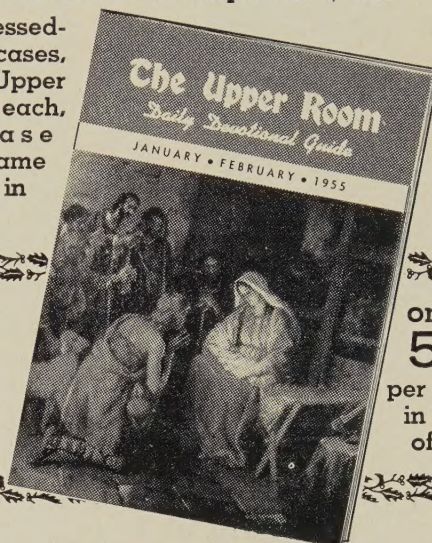
November 28, 1954

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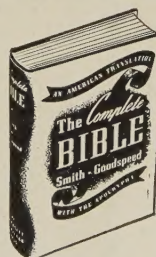
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SORTS AND CONDITIONS

IN A LETTER published in this issue, Elmer W. Dean challenges some remarks made in this column about the irreconcilability of Genesis with current scientific theories of creation, and the further irreconcilability of the two accounts of creation given in the first two chapters.

THE STANDPOINT of Mr. Dean seems to be that there is some disloyalty to God involved in questioning the scientific accuracy of the biblical writers. And this emboldens me to ask him to try the shoe on his own foot — to consider whether the application of absolutes (such as inerrancy) to anything other than God may not actually be a kind of idolatry.

THE QUEST of erring mankind for some idol to put up in the place of God continues even among religious men. It seems to me that the search for an infallible religious authority (as distinct from a reliable religious authority) is to attribute divinity to that which, though it is from God, is not God; and this is the very essence of idolatry.

WHETHER the idolatry be of the pope, of the Church, of the conscience, of the reason, or of the Bible, it is still a failure to distinguish between God and that which is not God. All these several voices are in sober truth the voice of God; but a voice that is heard through human instruments.

HENCE, to say in the first place that the Scriptures are infallible is not an inherently probable Christian position; on the contrary, it is inherently improbable that there is some substitute for God.

DO the first two chapters of Genesis agree even with each other? As Mr. Dean notes, the first chapter actually continues through verse three of the second. In fact, it is generally agreed by Bible students who have access to the original Hebrew that the first half of the fourth verse belongs with the story of Chapter I.

HERE are some of the differences: The writer of the first chapter says that the work of creation took six days; the writer of the second says that it took one day. The former, expressing a high and sublime idea of God, says that He made everything by His word ("And God said . . ."). The latter says that God formed man and the animals out of the dust of the ground, and generally represents Him in quasi-human terms.

NO. 1 says that God made first the animals and then man. No. 2 reverses the order, saying that God's purpose in making the animals was to try to find "a help meet for the man" whom He had already made.

THE FIRST chapter records the creation of humanity with two sexes. The second chapter records a separate creation of the sexes with the female sub-

sidary to the male in time, in status, and in origin.

ONE SAYS the water was created before the land; the other, the land before the water. The first chapter says all fruits are for man; the second, that all but one is for man.

IN FACT, until they come to the genealogy of the descendants of Adam, the two writers disagree on almost every detail where they cover the same ground. As I noted in my previous column, I don't think that the compiler of Genesis thought that it made any difference, just as in recent years the astronomers and the geologists differed by billions of years in their estimates of the earth's age without causing thereby any anxiety over the values of their respective sciences.

THERE IS A sincere effort made to combine modern science with Genesis by an elaborate process of rationalization or, more accurately, of fabrication. Mr. Dean suggests this process when he says that Moses was "condensing the history of eons of time into these short chapters." This departs from the plain text of Genesis and from the plain sense in which it was taken for more than two thousand years.

THE LISTENER may lose track of the facts as he follows down the complicated fabrications, and conclude that Genesis is scientifically accurate because he has forgotten what it says. For example, the astronomer will assure you that water is not found in appreciable quantities at the temperatures observable in the stars or the densities observable in interstellar space. The fabricator says, "Ah, yes, but hydrogen — that is one of the main constituents of water, and it is abundant in the stars." Hydrogen is also found in hydrochloric acid (HCl) and marsh gas (CH₄) in combination with only one other element; and that does not make either of these substances hydrogen, any more than it makes hydrogen water.

NO ADDITION of eons can make plausible the creation of the sun after the earth, or equate the "firmament" with any substance or area known to science. The ether does not divide any waters or elements; levels of the earth's atmosphere do not contain the sun and moon.

IF the science of Genesis is to be regarded as inspired, one would have to conclude that inspiration frequently slips. On the contrary, the biblical writers simply used the secular science of their day, and the inspiration comes in the way in which they have seen behind the scientific paraphernalia into the majesty and glory of the Lord of all science, and the mystery of His ways.

THE SCRIPTURES are about God and His dealings with men; to use them as an outline of natural science is to misuse them, and to degrade them in the eyes of candid men. PETER DAY.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

The Name of the Church

I am in accord with your views [L. C., October 10th] on the Church's name.

Yes, I don't think many people in the Church would object to dropping the word Protestant in our name. Then let's go a little farther and drop the word Catholic from the creeds. All that you say about change in the meaning of the word Protestant could be applied with regard to the general public's understanding of the meaning of the word Catholic. Personally I never use it when I say one of the creeds. I suggest substituting the word Christian for Catholic and then everybody would know what we are talking about.

Did you ever hear anybody say: "Oh you are a Holy Catholic and I am a Holy Catholic too?"

The word Episcopal, while not an exact definition of the name of our Church, is after all highly respected and most people know what it means; however, the Methodists did drop it when they merged. They wanted to be Methodists and not Episcopal Methodists. The Methodist has long been in my opinion the most realistic of all our Churches. And the Methodists are becoming more like us Episcopalians all the time though not quite so narrow in some ways as we are.

PORTER A. WHALEY.

San Antonio, Texas

...

Our Church is "truly Catholic and truly Protestant." It is by nature both, and a change of nomenclature would not change its essential nature.

The word Protestant has been a source of irritation to many individuals within our Church, but taking a total perspective of our faith, the present title is most fitting for our Church. The word Protestant asserts the paradoxical nature of our Church—and truth is always best set forth in paradoxical form.

Personally, I find the name of our Church irritatingly awkward at times, but I am for keeping the word Protestant as a permanent (though irritating) reminder to those who are inclined, in their zeal, to forget the true nature of our Church. We must have zeal, but we must temper it with knowledge and moderation. The Anglican Communion is known for both.

(Rev.) W. MELVIN MAXEY,
Deacon-in-charge,
Church of the Redeemer.

Asheville, N. C.

...

The word Protestant is a continuing reminder of long-gone contentions meaningless to the world today.

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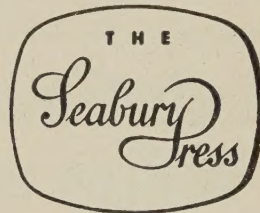


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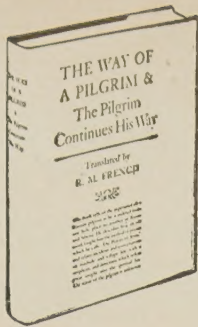
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LETTERS

mind, even though the word Protestant is seldom used.

Certainly the name Episcopal is the most difficult to pronounce of that of any of the major religious bodies in the U.S.

There are some incongruities too, that are worthy of mention. The chief meaning of the name is its connection with bishops.

By this token it would be almost as reasonable to term the Presbyterian Church, the Presbyterian Church, and those belonging thereto, Presbyters, which is absurd on the face.

The Presbyterian Church believes, or subscribes, to the idea of the oversight of ministers, just as the Episcopal to the oversight of bishops. By long established custom the Presbyterian goes to the Presbyterian Church; the Methodist to the Methodist Church; the Baptist to the Baptist; but the Episcopalian to the Episcopal. Now, why isn't it feasible to change the name of the Church to Episcopalian? That argument has often been made, and never satisfactorily answered.

So, as members of the Church call themselves Episcopalian, let Episcopalian be the name of the Church.

FRED G. MAHLER.

Raleigh, N. C.

Science and Scripture

Recently I picked up the October 3d issue of your magazine and read [Sorts and Conditions] which I had previously overlooked. I was somewhat amazed that a person in your position should write:

"Reading Genesis with the children has brought your columnist sharply up against the whole problem of biblical authority and inspiration.

"I have been impressed with the easy urbanity of the ancient compiler, who unconcernedly wove together stories that conflicted in many scientific and historical details. Chapter 1 has a dozen points of disagreement with chapter 2, and I find it impossible to believe that this fact was unknown to the architect of Genesis. Genesis is not merely wrong, but, what is worse, out of date."

It seems to me that these are pretty strong assertions to make without citing specific details in support of your contentions. I might, with entire justification, say that I also am impressed with the easy urbanity with which you attempt to discredit the Scriptural account of the Creation without offering any evidence in proof of your statements.

I myself have never been able to find any conflict between these two chapters of Genesis. It must be remembered that, in writing this account of the creation, Moses was condensing the history of eons of time into these short chapters, and his accomplishment seems to me a masterpiece of brevity. And, since the discovery of the secrets of the atom, scientific speculation on the origin of our solar system seems to be in accord with the statement of Moses. If you have access to the December, 1949, *Coronet* you will find an article, "Science Proves the Story of Creation," by Norman Carlisle, which shows the trend of modern scientific ideas upon the subject. But science still does not glorify God in its reasoning.

I have often wondered why the first

three verses of chapter 3 of Genesis were not included in chapter 1, since they are the completion of that chapter. Perhaps it was done in order to tie the two chapters together. The first is a broad statement of the events of the creation in their logical order. Then the second gives a more detailed account of the creation of Adam, in particular, and the circumstances surrounding his creation.

I can see nothing unreasonable in this method of giving his account of first things. Of course Moses was not present at the creation and could not have known the facts had not God revealed them to him. It is to be regretted that he could not have enlarged upon the subject, but then it was not really necessary. The whole purpose evidently was to attribute the primordial activity to God.

It is beyond my comprehension why modern clergymen seem to be determined to discredit the Bible and thus set themselves up as being wiser than the Christ they claim to serve, Who at all times upheld the authority of the Scriptures.

ELMER W. DEAN.

Fredonia, N. Y.

Editor's Comment:

For more on this subject see, "Sorts and Conditions," page 4.

Three Advent Concerts

I was very interested in your editorial "Rehearsal for Advent" [L. C., October 24th]. Especially, my attention was drawn to your suggestions in reference to music in the church during Advent because the three Advent concerts which we have planned at St. Thomas Chapel, New York City, should help to focus attention on this important pre-Christmas season.

The first concert, which will be Tuesday evening, November 30th (the Feast of St. Andrew), will be an organ recital by Clarence Watters, professor of music at Trinity College, Hartford, Conn. . . .

[Other concerts: December 7th, chapel choir and instrumental ensemble of Mannes School of Music; December 14th, Yale School of Music Chorus and Orchestra.]

These Advent concerts are presented to the public free of charge to the Glory of God in "preparing the way of the Lord."

JAMES L. PALSGROVE,
Organist and Choirmaster,
St. Thomas Chapel.

New York, N. Y.

Armed Forces Bishop

Your editorial and the article by the Bishop of South Florida [Build Up for International Tragedy, L. C., October 31st] are very much to the point. I know, because I have just returned from a 13-month tour of duty in Korea. Keeping urging for a Bishop for the Armed Forces. The 1955 Convention should take a stand on this matter. Perhaps our need for chaplains might be met by establishment of a religious order specially for chaplaincy work in the Armed Forces. I am going to add a prayer every night that God will call qualified priests to the chaplaincy.

Austin, Tex.

PATRICK C. LIPSCOMB.



Who Cares What Children Think?

"I HAD an interesting experience recently," a teacher told me. "We had finished our Bible lesson, and the children began to talk about their parents. One boy told how his mother often made him mad. The others contributed similar stories. I didn't scold them, just let them talk. Sometimes I asked them a question to draw out the story—whether they stayed mad very long, whether the child had deserved the parent's anger, and so on. Then I asked one boy what he did when his mother yelled at him, and how he felt. They all had something to say."

This teacher had stumbled upon an area of education largely ignored, because of our fixed goals, until now. She added, "I wish I could get a conversation like that going again."

She can get it going again, and often, if she will turn her attention to exploring the real world of childhood. Not accidentally, but by known ways it is possible to enter into this world.

The way to find out what children are thinking is to ask them. Simple. We have guessed, we have written and read earned books on child psychology. We have not thought to ask children, typical and otherwise, what was going on in their minds.

The goal of teaching in the past was causing pupils to digest a lot of information. You got this "knowledge" into them, by what charm, hammering, coaxing or other methods you could manage. And then, as part of the method, you drilled them on it. You asked them questions about it. If they could give it back they had it.

This corruption of the art of questioning has produced the years of reviews, test questions, final written examinations, and factual recall, which were (we can now see) the obvious clinchers for a curriculum that was content-centered. This must always be, no doubt, where information ("objective facts" the scientist says) is the goal. But what people—our pupils—*think* is no mere "subjective illusion." This is life itself, their real life with which we deal. We may modify it, but first we must touch and understand it.

If you want to find out what a person thinks about anything, ask him. If you really want to know, then you are on the way to being a real teacher. The

method is rather simple. When you have seen it done a few times you can try it, and improve with practice.

The pioneer in this field was Helen Parkhurst, whose book and records should be part of the equipment of every parish.* For some time I have played the record on Prayer as the opening of a teachers' meeting. I usually call attention to the difference between questions asking for facts, and those asking for opinions. Then I play portions again, asking the teachers to notice how Miss Parkhurst phrases her questions, how she builds on the child's reply, and how she keeps the interest moving by shifting the area, but sticking to the subject.

Sometimes we discuss the characters of the five or six children as revealed by their remarks, and the problem of how we can help our pupils make use of prayer. Always I ask them to note Miss Parkhurst's attitude toward the children. (At first I gave neat little lectures, *telling* them what they were hearing. But I have captured Miss Parkhurst's manner, and ask only, "Are you surprised at the children's ideas? What do you think about them? How could you start asking questions this way?")

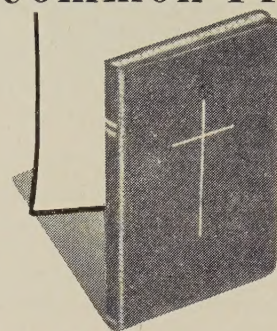
The prim school marm hears an unorthodox answer and takes time out to bat it down with the correct information. But if you listen to Miss Parkhurst you will hear no praise nor blame. Just sympathetic acceptance, and a swift passing on to the next question. There are no star performers, no one is put to shame. The object is to secure an honest, original response. And do the children talk! Listen to the records. Try it out yourself.

These are some of the subjects the children discuss revealingly: punishment and discipline, the strict parent and teacher (they prefer them), stealing, lying, prayer, God, making things, good sportsmanship, conscience, anger, death, worry, racial prejudice, secrets, friends.

This method is not a new system, not an end. But it is a beginning. Until we know what is on the minds and in the feelings of our pupils, what we offer makes very little contact.

*The book: *Exploring the Child's World*, by Helen Parkhurst, Appleton-Century Crofts, Inc. \$3.50. Information about the records may be had from Alpark Educational Records, Inc., 40 E. 88th St., New York 28, N. Y.

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FIRST SUNDAY IN ADVENT

EPISCOPATE

New Suffragan

At a special convention held November 12th, at the Pro-Cathedral of the Incarnation, Baltimore, Bishop Powell's request for the election of a suffragan bishop for the diocese of Maryland was approved.

After a majority vote is received from all the bishops and standing committees in the United States, another special convention will be held to elect a suffragan bishop. This convention cannot be held until at least 30 days after the first convention.

SEMINARIES

Official Recognition

The Episcopal Theological Seminary in Kentucky (located in Lexington) has received official recognition by the synod of the Fourth Province, meeting in New Orleans the week of November 14th.

The resolution was presented by the Rt. Rev. William R. Moody, Bishop of Lexington and rector of the seminary. It reads:

"Resolved that the synod of the Fourth Province notes with approval the work of the Theological Seminary of the Protestant Episcopal Church in Kentucky; and recognizes it as the official school of theology of the Episcopal Church in the diocese of Lexington."

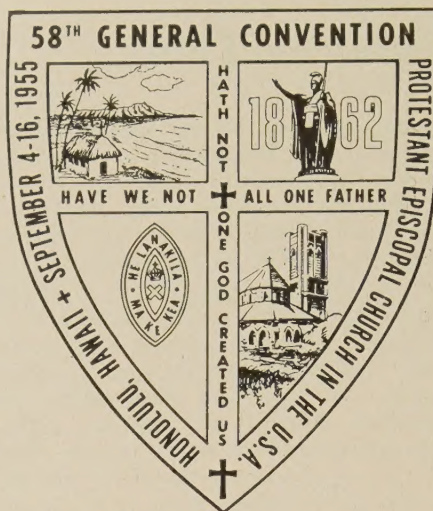
CONVENTION

He Lanakila Ma Ke Kea

The Seal which has been designed for the 58th General Convention in Hawaii shows symbolically the relationship of the Islands to the Church.

The upper left section pictures Diamond Head Crater, an extinct volcano which is a landmark of Hawaii; in the foreground is an early grass chapel of the native Hawaiians. The upper right section has the statue of King Kamehameha IV, who was responsible for bringing the Church of England to the Islands in 1862.

In the lower left section is the seal of the missionary district of Honolulu, the Cross and Crown, with the Hawaiian words: *He Lanakila Ma Ke Kea*, mean-



CONVENTION SEAL

From grass chapel to cathedral.

ing "Victory through the Cross." The lower right section pictures St. Andrew's Cathedral, Honolulu, link between the Church of England and the American Church. Jurisdiction was transferred in 1902.

The cross in the center of the shield bears the text used in Hawaii to show the life of its multi-racial population, "Have We Not All One Father? Hath Not One God Created Us?" (Malachi, 2:10).

FINANCE

1954 Expectations

The National Council's accounts for the year 1954 will be closed as of December 31st. Receipts after that date will be credited to the year 1955 unless specifically designated for credit to 1954 Expectations. Diocesan officers may send money designated for 1954 up to January 17, 1955.

Loans for Church Housing

A recent expansion of the Revolving Loan Fund of the Episcopal Church Foundation has made possible loans to aid church construction in eight dioceses. The fund has grown, by means of additional gifts and payments made on previous loans, and now is able to make loans totalling \$94,000.

The fund is used to provide assistance

in areas where rapid population growth has created a critical shortage of church housing. Loans are made to dioceses but are designated for use in specific parishes. Each loan runs for a period of 10 years, 10% being repaid annually.

The Foundation has far more applications for loans than it can fill. The current loans took care of less than one third of the more than \$300,000 in requests considered by the directors. It is planned that the loan fund will be built up to many times its present size.

STEWARDSHIP

These Things Shall Be Added

After more than a year of existence the Society of Tithers in the diocese of Texas is finding that tithing pays.

No member has struck oil or fallen heir to a million-dollar estate, but each has found that by paying a tenth to the glory of God, the 90% left has been more than enough.

The fall meeting of the group was held at St. Andrew's Church in Houston, with the Rev. Tom Sumners, rector of St. John the Divine in Houston, as speaker. The Rev. Mr. Sumners, a member of the Society, said "tithing is logical" and reminded members that "men do profit by paying attention to the laws of God." "The heart of Christianity lies in God's love for us," he said, "and tithing is part of the cost of loyalty to God."

Founded in April, 1953, at St. Andrew's, the Society of Tithers has spread throughout the diocese of Texas. Bishop Quin of Texas gave his blessing from the beginning. Bishop Hines, coadjutor of Texas, joined the Society on Whit Sunday in 1953; he was the first Bishop to become a member. The Society has about 100 members, with 20 churches represented.

On the printed membership cards mailed to clergy and lay people was a quotation of the late Bishop of Chicago, George Craig Stewart: "The one answer to all financial problems of the Church, parochial, diocesan, national, is summed up in a word of one syllable — *tithe*. Some day the Episcopal Church will wake up and begin to preach and practice tithing."

To this end members of the Society

TUNING IN. First Sunday in Advent is the New Year's Day of the ecclesiastical calendar. Since the Advent season must contain the four Sundays before Christmas, the First Sunday in Advent can always be found by reckoning back from the

Sunday immediately preceding Christmas Day. It can also be found by reckoning from St. Andrew's Day (November 30th) and taking the Sunday nearest, whether before or after. This gives, for 1954, November 28th, the date of this issue.



TEXAS TITHERS*

For financial problems, a word of one syllable.

... offering themselves as a channel through which the Holy Spirit may work for the furtherance of the movement toward tithing in the Episcopal church.

Throughout the diocese, clergy and laymen returned signed membership cards and pledged to tell others. To some, signing the membership card was an affirmation of beliefs and practices of many years; to others, the information on tithing given to them by the Society as "like a light to their pathway."

One member said that at first she felt she could not afford to tithe, but now she knew that she could never again afford not to tithe. Tithing to her meant one step nearer to "having no other gods. . . ." To one man it meant the interest on a note, on which the principal never became due.

Tithing fits into the budget as naturally as taxes and other operating expenses, members report.

The Rev. Haskin V. Little, rector of St. Andrew's Church of Houston, is a member of the Society because he believes that tithing is a test of the vitality of his belief by the reality of his sharing. He and Mrs. Little are convinced that tithing is being conscious of their stewardship, that what they possess, even if it comes from God and that they are held accountable for what they make of their lives and what they do with their possessions.

Society members have found that in keeping this ancient Hebrew law, older than the Ten Commandments,¹ they are happier, have a fuller life, are more content with "such things as they have," and day by day they are experiencing the truth of the promise: "and all these things shall be added unto you." They feel that by putting God first in their material wealth, they are on the way to obeying the commandment of Christ Jesus, "Seek ye first the Kingdom of

God and His righteousness," and that they have learned what He meant when He said, "Ye cannot love God and mammon."

The Society of Tithers seeks to enlist new members all the year through. There are no associate members or members who would "like to tithe if they could afford it."

Income brackets of the tithers range from the very low to the high. None split hairs. They pay their 10% [this includes giving to Church and charities]. Until it is paid they feel that they have given nothing to the glory of God. They recognize the tithe as the "scriptural method commencing with Abraham and continuing through Christ's approval of tithing."

It is the prayer of every member of the Society of Tithers of the diocese of Texas that their number will grow throughout the Christian world until there is no longer a need to beg for money to operate the Church, a day when all will rejoice to pay their debt to God. Until then, the Texas tithers continue to close their meetings thus:

"We give Thee but Thine own
Whate'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee."

LAYMEN

Death of Dr. K. C. M. Sills

Dr. Kenneth C. M. Sills, a prominent Churchman, president emeritus of Bowdoin College, Brunswick, Me., died November 15th at his home in Portland, Me. He was 75 years old.

Dr. Sills was born in Halifax, N. S. As an infant he was brought to Portland when his father, the late Charles

*Clergymen at table are the Rev. Messrs. Little (far left) and Sumners (behind flowers). Society has some children among its members.

Morton Sills, became dean of the Cathedral Church of St. Luke, Portland.

A graduate of Bowdoin in 1901, Dr. Sills served for two years as assistant in English at Harvard, receiving at the end of that time the degree of Master of Arts. He returned to Bowdoin as instructor in English and Classics. Save for a brief period (1904-1905) as tutor in English at Columbia, he spent the whole of his teaching and administrative career at Bowdoin, serving as professor of Latin 1906-1946, dean 1910-1918, and president from 1918 until his retirement two years ago.

He was the recipient of many academic honors, including 10 doctorates—nine of them in law (LL.D.). He was a trustee of numerous institutions and a member of many societies and boards, academic and other, including Carnegie Foundation, World Peace Foundation, Phi Beta Kappa, Dante Society.

A devoted Churchman, Dr. Sills was a deputy to 11 General Conventions. He had served as a member of the Church's National Council, visiting foreign missionary districts on its behalf; and on the Joint Commission on Approaches to Unity.

NATIONAL COUNCIL

Photos in a Window

An idle, street-level window at National Council headquarters in New York will henceforth be put to use to promote the programs and events of Episcopal Church life.

The Advent Corporate Communion on November 28th is featured in the first display. Well-known laymen of the Episcopal Church testify to the wide participation in the event.

A sign in the lower right of the window proclaims:

"A half million men, including many

UNING IN: ¶The Ten Commandments are given in their most familiar form in Exodus 20:2-17, but there is another version in Deuteronomy 5:6-21. The term "decatalogue" (Gk. 10 words), which is sometimes applied to them, appears

in the Greek of Exodus 34:28, as descriptive of the material in this chapter. This purports to be what Moses wrote on the second pair of tablets after he had broken the first; but in content it is quite different from the Ten Commandments.

of America's foremost leaders will join at the Altar for the Annual Advent Men's Corporate Communion."¹

Witnessing to this fact are photographs of prominent Americans who are members of the Episcopal Church: Actor Robert Young, movie producer Cecil B. DeMille, industrialist Clarence Randall, lawyer Thurgood Marshall, Judge Harold Medina, Harvard's Nathan M. Pusey, Transport Workers' Union executive Ellis Van Riper, Navy Secretary Charles Thomas, Senator W. Stuart Symington, Judge Hubert Delaney, corporation executive Harvey S. Firestone, Jr., college president Milton Eisenhower, Commentator "Red" Barber, baseball czar Warren Giles, entertainer Cab Calloway.

ACU

Memorial Fund

Contributions to the Seminarists' Fund of the American Church Union may now be given as memorials. Those in whose memory gifts are made will be prayed for at a Requiem Eucharist each November. Their names will be inscribed in a Book of Remembrance, and cards may be sent to the bereaved. The Fund helps needy seminarians.

FILMS

Anglican Heritage in Color

A 16 mm. Technicolor sound film released by the American Church Union under the title of "Our Anglican Heritage" shows scenes from the 1954 Catholic Congress against the background of the story of the Catholic revival in the Anglican Communion.

Some of the subjects included in the film are: The Catholic and Apostolic Heritage of the Church of England, Efforts to "Romanize" and to "Protestantize" the Church of England, The Witness of the Chicago Congress to the Spread of the Catholic Movement.

RELIGIOUS

Opened to All

The Retreat House of the Redeemer, New York City, will observe its fifth anniversary on St. Andrew's Day, November 30th, with a service of Thanksgiving.

Under the management of the Sisters of the Community of St. Mary, the House has met with acceptance from its opening in 1949 when the Divine Liturgy was offered in the chapel for the first time. During the past five years

more than 9,000 persons have used the facilities of the House. During one year alone (1953-54) there were 45 group retreats with 911 attending, while 1750 other persons visited the House.

Although the House is situated within the jurisdiction of the Bishop of New York and is under his spiritual oversight, it is not a diocesan institution but a place of retreat for people from any diocese, any Church, any race. They have come from a cross-section of parishes and organizations, including groups



HOUSE OF REDEEMER
9000 retreatants.

from the United Nations, and neighboring or out-of-town colleges (Princeton and Yale being among the latter).

Warden of the Retreat House is the Rev. Dr. Gregory Mabry who organized it. Speaking of those who are eligible to use the House Dr. Mabry says:

"The only requirement is that the applicant's motive be that of the House: to know God better, that we may love Him more, and serve Him best. Retreats are intended to make deep Christians. That is our sole purpose."

Property of the House was presented in 1949 by Mrs. Shepard Fabbri to the House of the Redeemer, a corporation in the Church, to be used strictly for retreat purposes. Bishop Donegan of New York is president of the Board of Trustees; Bishop DeWolfe of Long Island is vice president; and Bishop Campbell, retired missionary Bishop of Liberia, is chairman of advisory board.

Built by the Fabbri family in 1917, the house is patterned after the palaces designed by Brunelleschi and is celebrated as one of the finest architectural residences in New York.

TUNING IN: Every celebration of the Holy Communion is corporate, for it is an act of the whole Church, even though only "two or three" be gathered together at the particular place. But provided this general truth is borne in mind, it

is fitting that different groups assemble on stated occasions when their members receive Holy Communion together, and thus bear "corporate" witness to their solidarity in Christ within the fellowship of His Church.

KOREA

Bishop Asks Retirement

Dr. Alfred Cecil Cooper, Bishop in Korea since 1923 and a missionary in that country since 1908, has announced his desire to retire as of December 31st.

The Bishop, who is 72 and was a captive of the North Korean Communists from 1950 to 1953, said he feels he is no longer able to carry the weight of responsibility for the Church in Korea. He returned to Korea late last year after a brief rest in England.

An assistant Bishop, the Rt. Rev. Arthur Ernest Chadwell, was appointed in 1951, during Bishop Cooper's imprisonment by the Communists. [RNS]

ENGLAND

Horror Comics

The Assembly of the Church of England, at its autumn session, recommended an all-out effort to protect British youngsters from horror comic books.

It adopted a resolution urging the use of "every action that can be taken" against "literature of a sordid and horrific nature now offered for sale under the misleading title of 'comics.'"

The Assembly said it viewed with grave concern the great increase in this type of literature. No specific action was proposed, but the Bishop of Blackburn who presented the resolution, said "some legislation" would be necessary. [RNS]

NEW ZEALAND

Wives To Be Consulted

The fact that women have more "home sense" than men has been recognized by the standing committee of the diocese of Christchurch.

From now on plans for new vicarages will be referred during their early stages to the Clergy Wives' Fellowship.

Formerly plans were submitted to the Fellowship only when they neared completion. This made the women feel that their comments were irritating last minute attempts to change the decisions of the standing committee.

The point at which women will now see the plans was changed at their request.

The Fellowship, which, according to a reliable New Zealand source, "has many helpful comments to make," is under the direction of the Bishop's wife Mrs. A. K. Warren.

LONG ISLAND

More than National Goal

Over \$4,500,000 is being sought during the month of November for parish and diocesan needs of the 175 churches in the diocese of Long Island through the every member canvass. (This is more than the goal of the national Builders for Christ campaign which was \$4,150,000.)

Some 3,500 canvassers are participating in the program, according to Bishop DeWolfe of Long Island.

He said that the canvassers will be "visiting every Episcopalian in the diocesan organized effort to secure support for the Church's program in each parish, in the diocese, and in the National Church."

CHICAGO

New Owner for BSA Camp

Camp Houghteling, a 33-acre summer camp, near Muskegon, Mich., has been given to the diocese of Chicago by the national Brotherhood of St. Andrew. The announcement of the \$25,000 gift was made by Bishop Burrill of Chicago at a meeting of the diocesan council November 16th.

In his letter of acceptance to Francis E. Armstrong, national president of the Brotherhood, Bishop Burrill says:

"It is our hope to carry on the original intent of the donor and to make this property useful in the development of the youth work of the Church in our diocese."

The diocese will spend \$20,000 to modernize and equip the camp to accommodate 100 campers during each camp period and to offer a full summer camp program for all age groups of the Church during the camping season.

Camp Houghteling, which has 700 feet of frontage on West Lake, was bought by the Brotherhood of St. Andrew in 1924 through a gift of Mrs. James L. Houghteling, wife of the founder of the Brotherhood. During the 18 years of its operation by the Brotherhood, more than 6,000 Episcopal Church boys from the dioceses of the mid-west participated in its camp program. It was closed in 1942, during World War II, because of the shortage of young men to serve as counsellors. Since that time it has been used only intermittently as a camp for choir boys.

The Brotherhood of St. Andrew was organized in 1883 by James L. Houghteling who taught a Bible class for young

men in St. James' Church, Chicago. The Brotherhood is now a world-wide organization dedicated to carrying out the purpose of the original little group, that of bringing men to God.

OHIO

New Jail Chapels

After some 25 years of use, two rooms fitted with makeshift equipment for religious services in the Cuyahoga County Jail, Cleveland, Ohio, have been renovated.

The work was done by the efforts of the County Commissioners and the four groups officially recognized for chaplaincy work. One chapel is used by Roman Catholics and the other by three other groups, the Cleveland City Mission, the Christian Science Committee, and the Episcopal Church Chaplaincy Service. The latter has been furnished with carpeting and draperies by its users. The altar with its appointments and a lectern¹ are the gift of the Episcopal Church.

The Episcopal Church Chaplaincy Service has functioned in Cuyahoga County Jail for more than 30 years and regular services have been held on Sundays for over 25 years. The present chaplain is the Rev. Carl William Bothe.

N. M. & S. W. TEXAS

80% Pledgers

Trinity-on-the-Hill, Los Alamos, N. M., hopes to carry a full parish load because of its successful fund drive. Eighty per cent of the church's communicants (121 according to the 1954 *Episcopal Church Annual*) have made pledges averaging \$88.60. The mission, which was organized four years ago, has already built a church and has assumed more of its financial obligations from the diocese each year, so that it now is petitioning for parish status.

LOS ANGELES

Class of 65

In one of the largest classes ever to be presented at the Church of St. Augustine-By-the-Sea, Santa Monica, Calif., 22 boys and girls and 43 adults were confirmed recently by Bishop Campbell, Suffragan of Los Angeles.

Four of the candidates were baptized by the rector immediately preceding the Laying on of Hands, so the congrega-

tion had the rare opportunity of seeing Confirmation and Baptism administered at a single service.

Among the adults were four who were presented for reception from the Roman Church, and another from the Greek Church. An additional three in the group had been baptized in the Roman Church but never confirmed therein. Included in the group were two people of Jewish background. Only six of the 43 adults had been raised in the Episcopal Church.

NEW YORK

Mystery Play Benefit

A pre-opening performance of Gilbert Miller's production of *Witness for the Prosecution*, a new mystery play by Agathie Christie, will be given for the benefit of the Episcopal Actors Guild. The performance will be held December 15th at a New York theater.

The ticket committee for the benefit is headed by Mrs. Charles Manion Richter and Vinton Freedley. Miss Peggy Wood is in charge of the souvenir yearbook.

Headquarters of the guild are in the Little Church around the Corner.

WESTERN N. C.

40th Anniversary

The Rev. Norvin C. Duncan, retired rector, recently celebrated the 40th anniversary of his ordination to the priesthood by preaching a farewell sermon at St. John's Church, Haw Creek, Asheville, N. C. Mr. Duncan has been holding a monthly Communion service in the church for the past few months.

NEWARK

Healing Mission

The Rev. Dr. Alfred William Price, rector of St. Stephen's, Philadelphia, Pa., conducted a healing mission in Trinity Cathedral, Newark, N. J., at three noonday services recently. He met with several of the diocesan clergy to discuss the ministry of Christian healing.

To carry the healing mission into a wider area of the diocese, Dr. Price conducted services at St. Luke's, Montclair, and at the Church of the Redeemer, Morristown. More than 500 persons attended the mission services.

Trinity Cathedral holds regular healing services every Tuesday at 12:10 p.m.

TUNING IN: ¹Altar and lectern stand, respectively, for the ministry of the Sacrament and of the Word. Purpose of the altar is to provide a fitting place on which to celebrate the Holy Mysteries of Christ's Body and Blood, as given to us

in Holy Communion. Thus the altar is the principal piece of furniture in the Church, the focal point of its interior. The lectern supports the Church's copy of the Holy Scriptures, from which the Word of God is read to the congregation.

The First and the Last

ADVENT is concerned with eschatology — with the doctrine of the last things, which are death, judgment, heaven, and hell.

But Advent is also concerned with beginnings. In Advent we begin a new Church year; on the first weekday of Advent the Church begins, in the daily lectionary, the reading of Isaiah and the Gospel of St. Mark; Churchpeople are supposed to begin, in Advent, their spiritual preparation for Christmas, which itself commemorates the visible beginning of God's new creation in Christ.

This double character of Advent is appropriately indicated by the alpha and omega, the first and the last letters of the Greek alphabet. Used in conjunction with the Cross or some other specifically Christian device, these have been called "the most proper, dignified, and exclusively Christian of all symbols of the divinity or eternity."*

In between the beginnings of our universe and its end, somewhere midway between cosmology and eschatology, lies human history; and in Advent Christians are profoundly and rightly concerned with the meaning and significance of history. Does it have any discernible pattern? Is it headed toward any grand consummation, or does it just go on repeating itself? Is it like an endlessly moving circle, or more like a spiral?

It is because of the obviously Christian relevance of such questions that the article, "Is Toynbee Also Among the Prophets?" by this literary editor's distinguished predecessor, the Rev. Carroll E. Simcox, not only serves as a review of the completion of Arnold Toynbee's magnum opus but makes excellent Advent reading as well.

In a somewhat lighter vein, but posing beneath its satirical humor the question as to the real value contemporary Americans set on the Incarnation, the Rev. Geddes MacGregor's article, "Too Big for His Sleigh?" is certainly appropriate to spiritual preparation for the Christmas season.

In addition to these feature articles, there are in this Christmas Book Number 21 signed reviews, 12 brief notices, and 9 listings of books received. Some of these books are especially suitable for gifts; every one of them would make a possible gift for the

right person; all touch in one way or another upon that common humanity in which we all share — that flesh-and-blood existence which our Lord, who is alpha and omega, the beginning and the end, came to earth to redeem.

Let us, with the aid of His Church, keep Advent with Him; let us make our Christmas preparation — spiritual and material — early, so that our celebra-

The Cover

AS the immediate forerunner of Christ, St. John the Baptist figures prominently in the Advent season — "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Not only is the Forerunner commemorated in the gospels for the Third and Fourth Sundays in Advent — which tell of his ministry — but he has a way of entering into the worship of the season as a whole, not just in hymnody and generalized liturgical reference, but in the optional lessons for Morning and Evening Prayer on the First and Second Sundays in Advent.

The cover picture, by Geertgen tot Sint Jans, shows the Baptist, somewhat stylized, in a stylized wilderness. The Lamb to his right represents our Lord, and refers to his identifying Christ as "the Lamb of God, which taketh away the sin of the world" (St. John 1:29).

Commenting on this picture in THE LIVING CHURCH of December 17, 1950, Dr. Walter L. Nathan says:

"The young, full-bearded forerunner of Christ sits on a rocky ledge. His soulful eyes have the fixed, far-away look of deep meditation. He is unaware that one of his feet is gently rubbing against the side of the other. He does not hear the song of the bird behind him, nor the vibrant, animated silence around.

"Slender trees in the fresh foliage of early spring melt into distant woods where deer graze placidly near a calm pond. Little wild animals cavort across the lush grass of the park-like glade (it is noteworthy how well the artist gives the feeling of wide space), and the scent of flowers fills the air with fragrance."

**Symbols in the Church.* By Carl Van Treeck and Aloysius Croft. Bruce, 1936.

tion of His birth may be marked by true devotion, befitting to Him as the Son of God.

A Prophet Within Reach

IF one cannot bring himself to tackle Toynbee, but would like to sit at the feet of one of the prophetic immortals, we might point out that just such a prophet is within the reach of everyone who owns a Bible: the unnamed author of the material in Isaiah, chapters 40 to 66, commonly called Second Isaiah.

These 26 chapters, which constitute Second Isaiah (or Second and Third Isaiah, if one recognizes two hands in this material), contain just about the right amount of reading for Advent at the rate of one chapter a day. Some might like to read them with the help of a simple commentary. But it is really not necessary to understand all of the historical and exegetical allusions. For many of the passages in Second Isaiah are familiar by long association to Churchpeople.

"Comfort ye, comfort ye my people, saith your God"; "O Zion, that bringest good tidings, get thee up into the high mountain"; "Awake, awake; put on thy strength, O Zion"; "Arise, shine; for thy light is come"; "For, behold, I create new heavens and a new earth. . . ."

These passages and others, scattered throughout Second Isaiah, are in accord with that mood of expectancy that ought to characterize the Church's observance of Advent.

More important still, the so-called "Servant" poems (Isaiah 42:1-4, 49:1-6, 50:4-9, 52:13-53:12) are the highest expression in the Old Testament of the atoning work which Christ came to accomplish.

4,000,000,000 Years

THOSE who would study "beginnings" right from the beginning, "when God created the heaven and the earth," will find, in *The Cosmic Drama*, by William G. Pollard, a fascinating account of creation as described by a leading nuclear physicist, now a priest of the Church.

This 24-page pamphlet is one of the series of Faculty Papers issued under the direction of the Executive Chairman for Faculty Work in the National Council's Division of College Work (National Council, 281 Fourth Ave., New York 10, N. Y. 25 cents each; six for \$1, whether 1954-1955 series or any six; 100 for \$16.50).

According to Dr. Pollard, nuclear science, in contrast to the physics of an earlier generation, is tending to the view that the physical universe had a definite beginning — in time. Dr. Pollard puts this beginning at about four billion years ago — that is to say, four American billion or 4,000,000,000. This is quite a contrast to the 17th-century Archbishop

Ussher, who dated the creation at 4004 B.C.

We commend to Churchpeople this work of a top-ranking scientist who sees the primary significance of the universe to lie in the fact that, in the fullness of time, there emerged within it a being capable of responding in awed wonder to the Author of it all.

A Useful Integration

ASSOCIATED PARISHES, INC., has done it again, and this time in a bright red cover appropriate to its third brochure on the sacraments, *Christian Initiation: Part II — Confirmation*.†

The brochure follows the same general plan as earlier ones in the series. It provides a useful inte-



CONFIRMATION§
The wider implications.

gration of the historical, the doctrinal, and the practical in relation to the confirmation office and its wider implications.

The drawings by Sister Marianne Nordstrom of the Church of Sweden are an added attraction to an effective piece of work.

†Associated Parishes, Inc., 6 N. Carroll St., Madison 3, Wis. All brochures 35 cents a single copy; 25 cents in quantities of 10 or more post-paid. Earlier titles: *The Parish Eucharist*; *Christian Initiation: Part I — Holy Baptism*.

§From *Christian Initiation: Part II — Confirmation*. Used by permission: Associated Parishes, Inc.



Oxford University Press

PROFESSOR TOYNBEE

In spite of an amiable heresy . . .

Is Toynbee Also Among the Prophets?

This great scholar's reverent handling of the tragic freight of history makes this question seem reasonable

By the Rev. Carroll E. Simcox, Ph.D.

Rector of Zion Church, Manchester Center, Vt.

PROFESSOR Arnold Toynbee and King Saul have not many things in common. About the only similarity between them lies in a question about them both.

In I Samuel 10 is told the story of the birth of this proverb in Israel: "Is Saul also among the prophets?" The incident is not flattering to Saul. The so-called "prophets" of his day were of a howling dervish type, and Saul got mixed up with a band of them one day and made as much noise and as little sense as the rest of them. Fortunately, Saul recovered from his fit of prophetic mania and settled down to the business of his calling.

All this was before the glorious revo-

A STUDY OF HISTORY. By **Arnold J. Toynbee.** Oxford University Press. Vol. VII (pp. xxx, 772), Vol. VIII (pp. ix, 732), Vol. IX (pp. viii, 759), Vol X (pp. vi, 422). Boxed, \$35 the set. Special price of \$75 on the set of all 10 volumes.

lution in prophecy wrought by Amos, Isaiah, and the other spiritual giants of their age. As a result of that revolution we now judge a prophet by the sense he talks — not the nonsense. But a man does not become a prophet merely by talking sense. He must talk the sense of God, about human life and history.

It is with this mature and responsible kind of prophecy in mind that we ask: Is Toynbee also among the prophets? This great scholar's reverent handling of the tragic freight of history makes the question seem reasonable.

As all the reading world knows,

Toynbee's *A Study of History* is now completed, with the publication this fall of Volumes VII through X.

This reviewer will not presume to appraise the *Study* as history. Only a professional historian could do that. Some competent historians have recorded their verdicts, and among those I have read there is no question raised about Toynbee's historical accuracy. Let us take his dates, dynasties, and all such historical content, on simple trust. If it is not safe to "swear by the master's word" in reading Toynbee's history, nothing is safe.

Yet Toynbee's primary purpose is not to write history but to interpret it, and this is what forces up the question about Toynbee and the prophets. When a researcher does not content himself with simply chronicling the events of history but digs beneath their surface to see *why* they happened as they did, he is dealing with the things that the prophets talk about.

The Gulf Which Divides Prophets

In a general sense, an atheist who ponders the meanings and causations of history and tells us what he makes of it is a prophet, even if a false prophet. To interpret history causally, to judge why things happen as they do, is to prophesy. Karl Marx prophesies when he interprets all history in terms of dialectical materialism. Hegel, Aristotle,

Spengler, Locke, Plato, and many others are prophets in this very broad sense of the term.

But there is one great gulf which divides all prophets into two camps. On one side of the gulf are the prophets of the biblical type, whether Jewish or Christian; and on the other side are all the others. What makes the radical difference between the two groups is knowledge—or ignorance—of the living God of the Bible. If a prophet sees human history as "God's roaring loom" (in Principal Whale's phrase), he stands with the biblical prophets and we may for convenience call him a biblical prophet, regardless of when and where he lives. If one sees anything other than the will of God causing history to move as it does, he is a non-biblical prophet.

Amos, Isaiah, John Baptist, Stephen, Luke, and Paul are obviously biblical prophets. So are such post-biblical Christian interpreters of history as Clement of Alexandria, Augustine, Luther, Lord Acton, and many another. Our question is: Does Toynbee stand among these biblical prophets?

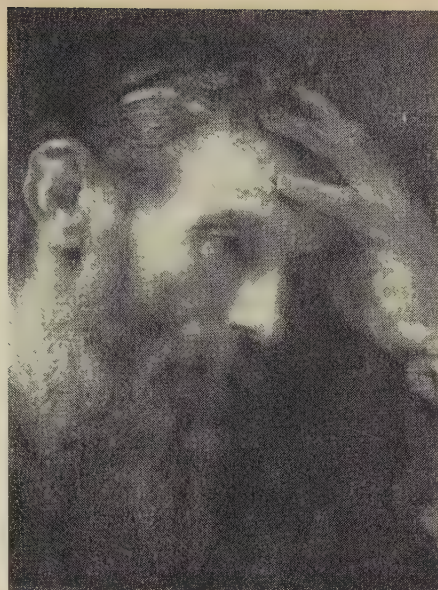
One thing is certain: it would be an intellectual treat fit for Olympus to hear a panel discussion in which (Second) Isaiah, Paul, Augustine, and Toynbee discussed the meaning of history. Whether any serious disagreements among them might develop in the course of their discussion or no, these worthies would

TUNING IN: ¶In Hebrew, as in English, the same word describes the early "prophets" who talked in unintelligible raving, as well as men like Isaiah, etc. Both groups had at least this in common: they believed themselves to be "pos-

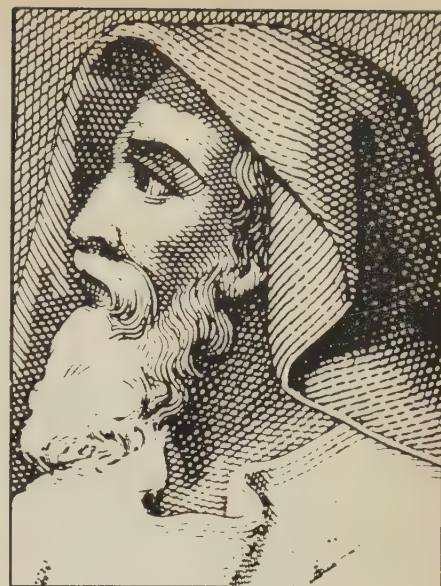
sessed" by Yahweh (God) — taken up, as it were, out of themselves — and under a divine compulsion to speak. ¶Principal Whale is the Rev. J. S. Whale, onetime President of Chestnut College, Cambridge, England.



ST. AUGUSTINE



ST. PAUL



ISAIAH

RNS

... a still small voice calls, "Come now, and let us reason together."

understand each other and be at ease with most of one another's working principles. Spengler, Aristotle, and Marx would not be at ease with this panel of prophets, for the reason that they do not see the hand of God in history and forging history.

But what about Toynbee? Does he agree, in fact, with Isaiah, Paul, and Augustine entirely, or in part, or not at all? Is he among *these* prophets?

If I read his *Study* at all aright, Toynbee prophesies in part in the biblical tradition, but only in part.

Four Agreements

There are at least four very fundamental agreements between Toynbee and the representative biblical prophets, which we may here summarize.

(1) The human race is one family under one God and Father; hence whatever sets man against man is a defiance of the will of God and of the inviolable moral law. The only rationale for "one world" is the strictly theological and monotheistic one: God, one world.

Toynbee is persuaded of this, as was the Second Isaiah and as was Paul the Apostle. But then, Epictetus was persuaded of it also; and Marcus Aurelius; and many a noble pagan.

The biblical prophets in the classic tradition proclaim the *jealousy* of the living God, the God of Israel, as an implicate of His love, not just for His chosen nation but for all the world. This is a prophetic principle which Toynbee rejects, and expressly repudiates. The biblical concept is that God reveals Himself to His chosen people, thus anointing them His ambassadors to the rest of the world. This is the "scandal"

of the Jewish-Christian particularity. Toynbee finds it a scandal indeed, and will have none of it.¹

To summarize this point: Toynbee sees one world under one God, but he does not see this one God coming down to earth and revealing Himself through one particular nation to the whole world. So, on this point, he agrees in part with the biblical prophets, but only in part.

(2) With all the biblical prophets, Toynbee sees man—collective man as well as individual man—as a morally free agent with the power to bring down, by his choice, either salvation or doom upon his head. Spengler does not see man so, nor does Marx; nor, for that matter, does Calvin. Toynbee's concept of man's responsibility for his own fate in history would satisfy any of the biblical prophets. He speaks to our post-Christian West of today about as Isaiah would speak to it, saying in effect: It is not too late yet to seek the Lord while He may be found, and to turn to His way and be saved.

(3) Because he sees man as free to choose his own fate, Toynbee, like all the true prophets, abstains from predictive pre-viewing of things to come. Some of his critics have berated him for this refusal to tell us what we are going to do with the Bomb, or what the Bomb is going to do with us. Will our world last much longer? Of course we'd give a king's ransom to know; and what are prophets for, if it isn't to tell us all about what is coming?

What we want when we raise this clamor is not a prophet but a crystal-gazer. Few people seem to realize that the proper function of the prophet is not

to foretell the events of the future, but to forth-tell the meaning of events past and present in the light of God's purpose for the future. When the true prophet predicts, he does so only hypothetically, saying: "If you do this, which violates, or keeps, the law of God, such-and-such must happen." But he cannot predict what will happen until he knows what you will do with your power of choice. Toynbee does just that with the whole matter of the prospect of our present-day world. No true prophet would do more, or less, or otherwise.

(4) Toynbee holds the Jewish-Christian view of the moral law of God for men and nations, both as to its content and as to its mode of operation in history. Chesterton was speaking as a prophet when he remarked that you cannot break the laws of God, you can only break yourself against them.

Toynbee's *Study* is a vast commentary and casebook on the relentless operation of that truth in all human affairs. In it are examined the fates of many civilizations and states which once flourished and then perished. Every one of them seems to have died from the same cause, fundamentally: it broke itself against that law of God which is enunciated in our Lord's familiar dictum that if you try to save your life you must surely lose it.

The one sure way for a society to commit suicide is for it to try to insulate itself, to play it safe, to look out for number-one, to be realistic, and to do all the things that people generally do when they go about the deadly business of "enlightened self-interest."

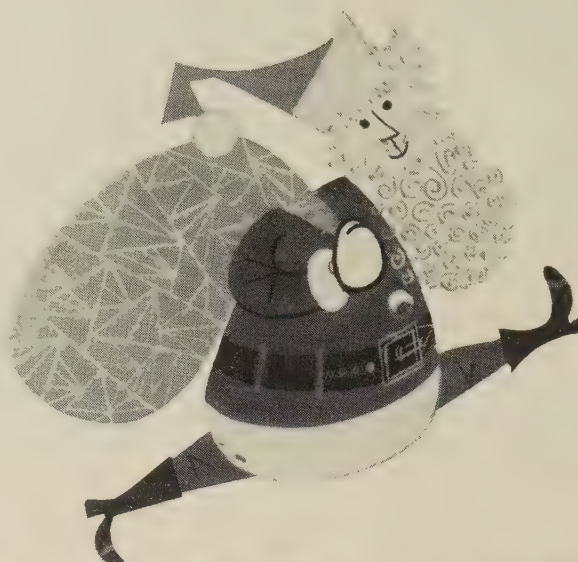
So much for Toynbee's four basic

(Continued on page 31)

TUNING IN: "Scandal is from a Greek word meaning offense or stumbling block. Thus, in I Corinthians 1:23, the preaching of a 'Messiah (Christ) crucified' is 'unto the Jews a stumbling block (*skandalon*),' because it violates their sense of

propriety. In the same way, the "scandal of particularity"—the belief that God chose a single nation as the bearer of His purpose—is something that reason, unaided by faith and the life in grace, finds it difficult to stomach.

Perhaps we shall yet be gay
and humble enough to receive the
mystery of the Word made
flesh, and so have
Christmas in America
instead of having to put up
with the American Christmas.



TOO BIG FOR HIS SLEIGH

By the Rev. Geddes MacGregor

Associate Professor of Philosophy and Religion, Bryn Mawr College

SANTA CLAUS has become such a powerful figure in international politics that not only are enraged Communists in Hungary pulling at his bourgeois beard while a nationalist group in South Africa is denouncing him as an undesirable alien, but some Spanish Catholics are fleeing from him as the chief deity in the Protestant pantheon.

Meanwhile it has been ruled in a Pennsylvania criminal tribunal that de-

THE AMERICAN CHRISTMAS. A Study in National Culture. By James H. Barnett. Macmillan. Pp. xi, 173. \$2.95.

nial of his existence amounts to contempt of court, and this judgment was supported by what might be called the ontological argument for the existence of Santa Claus.¹

In view of all this immense increase

in dear old Santa's sphere of influence, is it irreverent to inquire whether, perhaps, Santa is in danger of becoming just a little too big for his sleigh?

Christmas in Scotland, as I remember it when I was a little boy, before the Germans had got around to educating us to greater austerity, was not really so very different from Christmas here today—except for size. It was great fun, and the fact that you could take a walk in town without bumping into Santa Claus at every street corner from the middle of November to about the end of the year did not occur to us as being a limitation of our childish delight.

Also, we had far more chimneys, so that Santa (who was more elvish in those days, before he went into politics) could keep you hopping. As in all European countries, moreover, Christmas was as pagan or Christian as you pleased to make it.

When I first became a disbeliever in

Santa Claus, about the age of six, things looked tough for a little while. But my parents didn't take me to a psychiatrist to sort my mind out; hence I am what I am. Instead, my grandmother explained to me (and she was a Scottish Calvinist) that Santa Claus was only a baby's way of getting to know about God, who was really much more wonderful, for he not only came down our chimneys once a year, but came down as a flesh-and-blood baby in a manger that stank—and not to deodorize the manger's stench but to transform this into a peculiarly delectable perfume.

This elementary lesson in the doctrine of the Incarnation proved useful to me when I was old enough to stomach the notion that God was so efficient at penetrating mire that he wouldn't stop at a mere farmyard but would tackle even me.

For a long time I thought all Christians knew about this peculiarity of

TUNING IN: ¶The ontological argument for the existence of God was developed by St. Anselm (d. 1109). It posits a necessary connection between the idea of perfection and its reality. The very notion of a Perfect Being implies His

existence; for if He did not exist He could hardly be perfect. The cogency of the argument has been debated. ¶Santa Claus is an abbreviation for St. Nicholas, fourth-century archbishop of Myra in Asia Minor, commemorated December 6th. He is

God; but evidently some think it a horrid popish notion. The sometime research secretary for the Presbyterian Board of Christian Education, Dr. James H. Barnett, who heads the sociology department of the University of Connecticut, appears to think of the Christian Christmas as a frightfully spiritual affair.

Pabulum for Historians

Dr. Barnett's recent book, *The American Christmas*,* sets forth, in small compass, the kind of information that sociologists, whose job includes the altruistic pursuit of providing pabulum for future historians, like to have on record. Though it is hardly a very distinguished book, it is pleasantly informative about the manner in which the American

Christmas grew out of the earlier and quite shy attempts of Americans to have Christmas-in-America-and-never-mind-the-Pilgrim-Fathers. It also gives people like myself, who thought we knew a

thing or two about the more lurid developments of the American Christmas, grounds for reflecting that we have evidently led a more sheltered life than we had fancied.

Those who wish to know the origin of the Christmas card, the dates of the first legal recognitions of Christmas in the United States, and comparative figures about the sales of jewelry, women's apparel, and what not, for the month of December and the rest of the year respectively, will find a good deal of enlightenment in this little book.

On the other hand I cannot convince myself that many Americans will feel they need to be informed that "Sweethearts may exchange presents, though the initiative is supposed to lie with the male." Perhaps this is one of the notes for future historians.

It is Dr. Barnett's declared intention that his book should be an *interpretation* of the American Christmas, and on the whole he evidently takes the view that almost everything in the American Christmas garden is lovely. The kind of opposition to "secularizing Christmas" that he has chiefly in mind is that of a Methodist minister in Indiana who tried to circumvent the uglier aspects of commercialization by celebrating the Nativity in the month of July.

*Santa Claus pictured here (page 16) is detail from the jacket design of *The American Christmas*.

regarded as the patron saint of children. ¶A kelpie, in Gaelic mythology, is a water spirit, believed to assume the form of a horse and to warn people of approaching death by drowning, sometimes even maliciously assisting them in the process.

Dr. Barnett defends the "secularized Christmas" against such angular protests, and rightly recalls how medieval European festivities were rooted in ancient pagan customs and ceremonial. But this is, of course, an excellent expression of the meaning of the Incarnation: Christian culture grows by the ingrafting of Christian life into the withering pagan past. The peculiarity of



GEDDES MACGREGOR
Welcome admission of St. Rudolph.

the American situation is that there is no pagan past for Christianity to redeem.

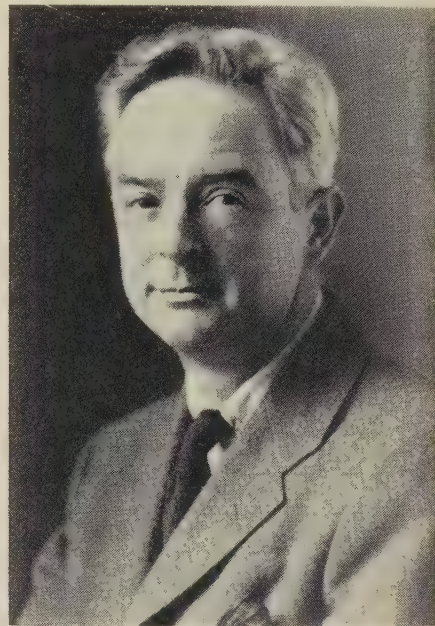
All Europe abounds in hosts of elves, pixies, kelpies,[¶] gnomes, giants, and other such gentry, so that an extra one is neither here nor there. To the Greeks everything wonderful was a god, and a really flashy new god might become fashionable over the week-end and vanish for ever on Monday morning, all in less time than it takes a modern film-star to get out of one set of tantrums and into another. A modern inquirer, however, ignorant of the spirit of Greek polytheism,[¶] tends to look for an inventory of the Hellenic deities and to suppose that the lack of one can be due only to inadequate funds for research or the general inefficiency of the academic mind.

What makes the American Christmas a little fearsome is the absence of that gaiety that you get from a polytheistic past redeemed by Christianity. When Santa Claus was still elvish enough to wear the remnant of a pectoral cross (on his *hat*, the unliturgical rascal!), he was a darling stray god that knew his place, as harmless as any ghostie in

a semi-hallowed Hallowe'en and a good deal more benevolent. But, as things are, we have to say, in paraphrase of Swinburne:

"Thou hast conquered, O cardiac Santa
The world has grown tired with thy
breath."

For it seems that Santa is becoming an emblem of a pathetic failure to know



Gerry Studio, Willimantic, Conn.
JAMES H. BARNETT
Pleasant history of American Christmas.

what to do with Christ at Christmastide without disrespect to the memory of the *Mayflower*.

A New Spirit

The recent admission to the American Christmas of Saint Rudolph, the uncouth reindeer who is shamelessly neglectful of the proper use of cosmetics, is to be welcomed, for perhaps he is a sign of a new spirit of polytheism that will be gay and humble enough to receive the mystery of the Word made flesh and so enable us to have Christmas in America instead of having to put up with the American Christmas. It is for such reasons that I do not think we should allow ourselves to be intimidated by Dr. Barnett's final threat that Christmas "will develop new forms and meanings in future generations!"

By the way, there is no such thing as the "religious observance" of Christmas. To a Christian this is a bit like talking about the sociological observance of a honeymoon. But in any case it couldn't very well *culminate* in Midnight Mass, which is, rather, only the start of the shouting.

¶Polytheism is the belief in many gods. Contrasted with monotheism (belief in one and only one God of the universe) and with henotheism (worship of one god by a particular group, without denial of existence of other gods).

LIFE AND LOVE

A Costume, and More

LIFE IS WORTH LIVING. Second Series. By Fulton J. Sheen. Illustrations by Dik Browne. McGraw-Hill. Pp. x, 237. \$3.50.

Bishop Sheen's Second Series of *Life Is Worth Living* should satisfy all his admirers, including the Protestant lady who confided to her Catholic friend, "The thing I like about him is his costume!" She will find him reproduced in rosy color on the back cover.

Those who admire more than his "costume" will find in this written record of 25 telecasts that Bishop Sheen's simplicity, humor, and logic are as convincing in book form as when enhanced by the appeal of his personal delivery.

The talks range from such intimate topics as sex, suffering, and prayer to social and political subjects like "Why Some Become Communists," "How Traitors Are Made," and "Brain Washing." If there is any one predominant theme in all the talks it is the role of Christianity both for the individual and for society in a world threatened by Communism.

In a chapter on "How to Talk" Bishop Sheen lists all the elements necessary to the preparation of a discourse. The final and most important one is the recognition that "every speaker is the trustee of God's truth" and "to want to speak the truth it must be loved." In another chapter he says, "When we know something we bring it down to the level of our intelligence . . . but when we love something we always have to go up to meet it."

It is Bishop Sheen's quality of clarity in down-to-earth discussions of down-to-earth problems which brings an under-



standing of Christianity to his audiences, but greater than this is the quality of love which reaches out through him and lifts his readers to a desire for a Christian philosophy of life.

DOROTHY ROBY SCHNEIDER.

A Fighting Book

MORALS AND MEDICINE. By Joseph Fletcher. Princeton University Press. Pp. xvii, 243. \$4.50.

The Lowell Lectures given at Harvard by the Rev. Joseph Fletcher, a priest of the Church, have been expanded into *Morals and Medicine*. It is a fighting book promoting rational ethical conclusions in five areas of actual or

proposed medical procedure, namely, the patient's right to know the truth, contraception, artificial insemination, sterilization, and euthanasia.

After outlining the prohibitions maintained in most of these areas by moralists, Dr. Fletcher states his aim:

"We believe we can show, at the very least, that any *absolute* prohibition of these boons of medicine is morally unjustified, subversive of human dignity, and most serious of all, spiritually oppressive" (p. 25).

Dr. Fletcher lays philosophical groundwork by espousing personalism, which he defines as "the correlation of personality and value; the doctrine, that is, that personality is a unique quality in every human being, and that it is both the highest good and the chief medium of our knowledge of the good" (p. xii).

Lest the reader misunderstand, Dr. Fletcher disavows "any claim for human self-sufficiency," and any conflict between his discussion and "the *believing* claim that a power greater than our own is the surest source of our ability to do the good which we would, and to reject the evil which we would not" (p. 32).

Nevertheless, man's increased power of choice, resulting from scientific advance, automatically removes old fears (whether we like this or not) and imposes upon man a more mature ethical responsibility. Throughout the book, the theme is constant that conservative moral theologians are on untenable ground when they take typical processes of sub-human nature as norms for humans.

For example, the fact that nature manages procreation in a certain typical manner is no ground for maintaining that it is intrinsically wrong to employ contraceptives to thwart the process, or artificial insemination to further it. Other considerations may indicate ethical negatives in some situations, but not the appeal to "natural law."

Conservatives will not like this, but they should read the argument anyway as a stimulus to a rethinking of their own positions. The book is also good medicine for those who suppose that to be a priest in the Anglican Communion is to be incapable of saying anything decisive.

This reviewer thinks that Dr. Fletcher has misconstrued the classical doctrine of "the fall," on page 10, and that, here and there, he has not done justice to Roman Catholic arguments.

C. EDWARD HOPKIN.

Entertaining Resume

THE SOURCES OF WESTERN MORALITY. By Georgia Harkness. Scribners. Pp. 268. \$3.50.

The author of this book belongs to that school which has been called "a new form of ethical relativism and subjec-

tivism." Claiming to stem from man's filial relationship to God, this way of thinking actually makes God of no account in the development of morality.

In this book there is no concept of the inalterable character of the moral law or the absolute nature of moral values. There is no presentation of the orthodox view that morality is that conduct which is enjoined on man by the law of God, in order that man may attain to the end for which he was created.

Having said this, one should, in fairness, add that the book provides in brief outline a readable exposition of what the moral thought of the major historical cultures has been.

All who are interested in the history of ethics will find here an entertaining resume of the moral thought of Egypt, the Fertile Crescent cultures, the Hebrew nation, the Greek city states, and St. Paul.

The scholarship is rather spotty and this spoils much of the value of this otherwise pleasant little book.

WINTHROP P. CLARKE.

Exact Justice

THE DEVIL'S HUNTING GROUND. By Henry Blamires. Longmans. Pp. 162. \$2.

A wry smile will stiffen the face of any reader after 10 pages of this fantasy about the man escorted by his guardian angel into that life which lies beyond the grave.

How amusing to see how our neighbor finds an exact justice inexorably bearing down upon him — "serves him just right," we agree — but what anxiety when we suspect that we ourselves are that neighbor, of the same temper, character, and stupidity. "There, despite the grace of God, walk I!"

This is a coherent, well written, trenchant, rapid-movement satire — one that will indeed help to mix humor with solemnity in the practice of religion.

E. P. SABIN.

An Advance

EDEN TWO-WAY. By Chad Walsh. Pp. 75. \$2.50. Harpers.

Chad Walsh's poetry is based upon revelation and concerned with revelations. It is grounded in theology, but its center is experience, not doctrine.

It is an example of a type of poetry quite rare in our day, religious poetry that takes the Incarnation so seriously that it can also take the world seriously.

Not since the 17th century (certainly not since the poetry of the 17th-century Anglican divines), has there been much poetry in which the yoke is worn so lightly.

The result is poetry that is always thoroughly Christian, in feeling as well

in thought—which the poetry of Eliot, Auden, and Ransom, for example, is not; but it is also poetry addressed directly to Christian readers, and to which only—which the poetry of Eliot and the others is not.

There is comparatively little evidence in Chad Walsh's poetry of that tension between the secular world and the Christian faith that is the distinguishing mark of the greatest religious poetry of our time. Religiously, this is no doubt a gain; poetically, it is perhaps a loss. Non-Christian readers are likely to find these affirmations too easily achieved.

Eden Two-Way represents an advance over Chad Walsh's earlier book of poems, both religiously and poetically. But it also suggests the depth and the breadth of the gulf that separates the Catholic faith from the tortured, agonized mind of "the world" in our time.

HYATT H. WAGGONER.

Love in Process

CHRISTIAN FAITH AND HIGHER EDUCATION. By Nels F. S. Ferré. Harpers. Pp. 251. \$3.

Mr. Ferré was commissioned by the National Council of the Churches of Christ to expound a Christian philosophy of education, with special reference to higher education.

The main focus of Mr. Ferré's work, however, is "the Christian College," i.e., undergraduate institutions more or less



closely related to one or other of the Protestant Churches. And his Christian philosophy is also of a quite particular kind, a combination of Nygren's *Agape* and Whitehead's *Organism*—an exposition of *Love in Process*.

Much that is valuable in the book derives from this perspective (or "faith-stance"), such as the critique of the Harvard Report on General Education or of the ingrown piety of some Church colleges. The chapter which concerns art and literature is a good example of the range and limits of the book.

Thus art is defined with high technicality as "the existential apperception of the dialectic nature of created reality," but illustrated very concretely and simply by current works as well known as Hemingway's *The Old Man and the Sea*.

On the subject of Christian literature,

the author feels that the Bible is the prime example, and that "when Jesus utters the parable of the Prodigal Son, the depth of theology reaches the height of literature" (p. 212).

The volume may have a somewhat limited appeal to Anglicans nurtured in Catholic life, and to all who, just because they are children of the Incarnation, have a more catholic interest in so-called secular concerns.

But the book will be most stimulating and useful to the particular audience the author is addressing.

T. S. K. SCOTT-CRAIG.

Pitfalls Pointed Out

BY THE POWER OF GOD. By Samuel Shoemaker. Harpers. Pp. 158. \$2.

This is a book for believers, helping them to see ways in which their faith may give them more power. It is a book that should prove helpful to the clergy, as it shows how the rector of one parish not only built up his parish, but made it a spiritual force in the community.

It avoids being erudite and is written in the clear and forthright manner we are accustomed to in current periodicals. The author, who is one of the real evangelists of the Episcopal Church, is also a writer with ability to reach people in all walks of life, and to tell about his experiences simply, yet dramatically. The book will, no doubt, prove helpful to many who are searching for something more in their religion than they have found.

His emphasis is on prayer as a channel for spiritual power and his examples are taken from a wide variety of experience with people of diverse backgrounds. Perhaps there is nothing new about this idea, but the approach is different. We see religion not as something precious to be hugged to our bosom, but to be shared with all with whom we come in contact.

If we follow this book we cannot help becoming personal evangelists like the young steelworker, the student, the young marrieds in a fashionable community, and all the others the author tells about.

Dr. Shoemaker also shows many of the pitfalls that are common to those who, in their zeal, set about winning souls for God and do it in their own way, rather than by putting themselves into God's hands and letting Him do it, through them, in His way. In a very practical manner he runs through eight of the major virtues and shows how they can be cultivated for the purpose of letting ourselves become channels for God's power.

And he makes a very good case for the part the Church can and must play. "Here," to quote the words on the

jacket, "is both a criticism and a tonic for organized Christianity to be up and about its task."

GERTRUDE WHITNEY.

PRAYER

A Modern Ring

THE LORD'S PRAYER. An Interpretation. By Gardiner M. Day. With a foreword by David R. Hunter. Illustrated by Allan R. Crite. Seabury Press. Pp. 98. \$1.75.

THE PRAYER OF THE CHURCH UNIVERSAL. By Marc Boegner. Translated by Howard Schomer. Abingdon Press. Pp. 128. \$1.75.

ST. GREGORY OF NYSSA: The Lord's Prayer; The Beatitudes. Translated and annotated by Hilda C. Graef. Newman Press. Pp. v, 210. \$3.

TERTULLIAN'S TRACT ON PRAYER. The Latin text with critical notes, an English translation, an introduction, and explanatory observations. By Ernest Evans. SPCK,* 1953. Pp. xx, 69. 12/6.

All but one of these books on the Lord's Prayer have appeared during the current year, and the one dated 1953 came out just a little over a year ago.

The Rev. Gardiner M. Day's *The Lord's Prayer* is a brief treatment on an elementary level. It is marred by an inadequate conception of the kingdom of God (which is, Mr. Day tells us, "fundamentally a quality of spirit") and by an incorrect statement of the position of a distinguished New Testament scholar, E. F. Scott.

Dr. Scott does not say that most N.T. scholars regard St. Matthew's version of the Lord's Prayer as more authentic than St. Luke's. He says that many scholars favor St. Luke's version but that he, Dr. Scott, prefers St. Matthew's.

Apart from a few specific defects like these, there is nothing objectionable about the book; and it does contain some good passages, like that on the social significance of "give us this day our daily bread." Yet "undistinguished" seems to describe it as a whole. There may very well be those who are reached only in this way. If the book helps them, more power to it.

Dr. Boegner's *The Prayer of the Church Universal* is aptly described by the subtitle on the jacket: *Meditations on the Lord's Prayer*. As such the material hardly lends itself to analysis.

Dr. Boegner, who is president of the French Protestant Federation and a former co-president of the World Council of Churches, is well up on biblical scholarship, but in this book his purpose is primarily spiritual and devotional: other aims and aids are kept subordinate.

Yet there is a social concern for the

*Agents in America: Macmillan.

The Anglican Church In New Jersey

BY NELSON R. BURR

Author of "Education in New Jersey, 1630-1871," in the Princeton "History of New Jersey"



A Review

By CANON GEORGE E. DEMILLE, M.A.
Author of
"A History of the Diocese of Albany"

IT goes without saying, that Dr. Burr, a trained historical researcher, would produce a sound, thoroughly documented piece of historical writing. No one, I venture to say, has worked the mine of the S. P. G. records to produce more solid metal. Every fact is buttressed by sound documentation. . . .

THROUGHOUT the book the Church and its varying fortunes are constantly related to other Christian bodies and to the economic, social, and political events of the times.

BUT this work is something more than a history of the Anglican Church in the colony and state of New Jersey. It is a major contribution to the history of the whole Anglican Church in America during the colonial, revolutionary, and immediate post-revolutionary periods. . . . At the end of his treatment of the annals of the Church in New Jersey before the Revolution, the author pauses, and writes three chapters, "The Missionary Life," "The Spirit of Church Life," and "The Church and the People," which are the result of a marvelous mixture of first-hand research and the operation of that rare quality, the historical imagination. If he had written nothing more than these chapters, Dr. Burr would have placed all students of American Church history deeply in his debt.

DR. BURR has produced one of the best pieces of historical writing in the whole range of American Church history.

PUBLICATION NO. 40
Pages, xvi, 768
Handsomely Printed
and Cloth Bound
The Copy, \$10.00

CHURCH HISTORICAL SOCIETY
4205 Spruce St. — Philadelphia 4

needy throughout the world, whom Dr. Boegner very definitely includes in the "we" and "us" of the Prayer. There is an interesting section on the importance of ministerial absolution in public worship.

This is a book that can be wholeheartedly recommended to Churchpeople.

Those who would like to look at the Lord's Prayer through the eyes of a fourth-century Christian will find, in the now voluminous series, *Ancient Christian Writings*, an up-to-date translation of a course of five sermons on the Lord's Prayer by St. Gregory of Nyssa (ca. 335–ca. 394). This ancient work, so different in many ways in its approach, has in other respects a strangely modern ring—as, for example:

"... the present congregation needs instruction not so much on how to pray, as on the necessity of praying at all, a necessity that has perhaps not yet been grasped by most people. In fact, the majority of men grievously neglect in their life this sacred and divine work which is prayer."

Another early work on the Lord's Prayer—which also branches out to include prayer in general—is the *De Oratione* ("On the Prayer") of the Christian apologist, Quintus Septimius Florens Tertullianus, commonly known as Tertullian (ca. 155–ca. 222).

Those who wish to wrestle with a troublesome style of Latin will find Fr. Ellis' parallel edition of this work a handy guide. It is interesting to compare Tertullian's version of the Lord's Prayer with the Vulgate's.

FRANCIS C. LIGHTBOURN.

Three Desires

AN INTRODUCTION TO THE INNER LIFE. By the Rt. Rev. Lumsden Barkway, D.D. Mowbrays. In America: Morehouse-Gorham. Pp. 85. \$1.80.

This book is meant to be "a practical manual, a guide book, not an academic treatise," as Dr. Barkway states in his preface. He first establishes that there is an inner life, evidenced by the craving in the hidden self for beauty, truth, goodness, and the conviction, "I ought," which is as essential a part of one's make-up as the knowledge, "I am."

The incentives to live this life, Dr. Barkway says, are the desire for self-fulfilment, the desire for self-donation, and the desire for God. The initiative lies with God, who is on the quest for every soul.

A brilliant chapter on the inner life and the sacraments shows the supernatural help given, and a revealing chapter on interior prayer illustrates one of the finest fruits of the inner life, while the concluding chapter is a convincing appeal to begin this life now.

MALCOLM DEPUY MAYNARD.

THE FAITH

Internal Consistency

CHRISTIAN AFFIRMATIONS. By W. Norman Pittenger. Morehouse-Gorham. \$2.50.

In this readable volume, Dr. Pittenger, the Professor of Apologetics at General Theological Seminary, seeks, in his own words, to "summarize the Christian affirmations which are peculiarly relevant to our own time."

Among the affirmations treated of are those concerning the creeds, salvation, the Church, Christian worship, and prayer.

The book suffers to a degree from the effects of being "pasted together" from some of Dr. Pittenger's previous unpublished material: the first section is made up of a transcript of answers, given by the author at laymen's and enquirers' meetings, to six rather broad questions about the Christian Faith.

The second and third sections are composed respectively of the author's Penick Lectures, delivered at the Women's College of the University of North Carolina, and an amended version of an address given to the Connecticut clergy at Kent School.

However, if the immediate sources of *Christian Affirmations* are various, this does not impair, beyond the limits of usefulness, the internal consistency of purpose and development in the book itself. Dr. Pittenger has many important things to say, and he says them well.

WINTHROP P. CLARKE.

HISTORY

A Moral Merit

A HISTORY OF THE CRUSADES. Volume III: The Kingdom of Acre and the Later Crusades. By Steven Runciman. New York: Cambridge University Press. Pp. xii, 530. \$6.50. Three-volume boxed set, \$17.50.

The concluding volume of Mr. Runciman's account of the Crusades marks an accomplishment that may well be considered one of the masterpieces of English historical writing. The work concerns a great venture in which "there was so much courage and so little honor, so much devotion and so little understanding."

This third volume is probably the most interesting of the three, despite the inevitable disasters which it records. For it portrays a greater variety of movements, a greater diversity of personal characters, and a larger amount of interpretation. There is also included a discussion of the economic and cultural aspects of the Kingdom of Jerusalem.

Mr. Runciman's marked sympathy with the Byzantines—a sympathy that is certainly justified—probably accounts for the compression and restraint of his

narrative about the Fourth Crusade that devastated Constantinople instead of the infidel. But his outburst that "there was never a greater crime against humanity than the Fourth Crusade" is not altogether an exaggeration.

A major underlying thesis of his entire work is the fatal consequence of the cupidity, intolerance, and violence of Latin Catholicism in its policy toward the very Eastern Christendom it went out to save from the Moslem menace.

The only positive result of this destruction of Christendom's bulwark was the stimulus given to the Italian Renaissance by refugee Byzantine scholars. But it would have been better," he says, "could it have been achieved without the ruin of Eastern Christendom."

Into the complex story of political, religious, and economic cross-currents and contradictions that marked the last phases of the Crusading movement there enters the strange and almost unbelievable emergence of the great Mongol Empire forged by Genghis Khan, with its strong Christian sympathies.

Mr. Runciman's work suggests that, had there ever been created an effective alliance of the Christian West with the Mongols, Moslem power in the Near East could have been destroyed. Had this happened, however, Christendom may have found itself in greater peril, for the Mongols could not conceive of any people as allies, but only as subjects.

The involvement of the Mongols in the Near Eastern situation opens vast reaches to the imagination, and puts the whole Crusading effort into an international perspective without comparison until our own times. Mr. Runciman's work therefore has a moral merit for our own day in forcing us to see that the great issues of human civilization, such as we are confronted with today, demand the widest tolerance and understanding, no less than physical courage and religious faith.

Mr. Runciman's style has a verve and subtle irony that makes reading of detail a pleasure. He is at his best in the laconic summaries of personalities and their impression on contemporaries. Of St. Francis it is said that he came "to the East, believing, as many other good and unwise persons before and after him have believed, that a peace-mission can bring about peace." And again, "the Moslem guards were suspicious at first but soon decided that anyone so simple, so gentle and so dirty must be mad, and treated him with the respect due to a man who had been touched by God."

Of Genghis Khan, we are told "he had a genuine respect for learning, and was always ready to spare a scholar's life; but unfortunately few of his victims were given time to prove their scholarship." The fascinating Frederick II

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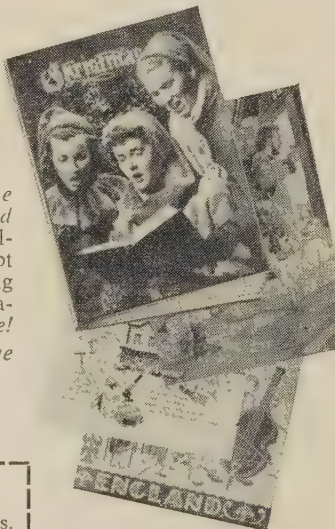
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MASSEY H. SHEPHERD, JR.

For a Rule, Approval

SAINT BRIDGET OF SWEDEN. By Johannes Jorgensen. Translated from the Danish by Ingeborg Lund. Longmans. Two volumes. Pp. xiii, 310; ix, 354. \$8.50.

St. Bridget of Sweden deserves to be better known to English readers, not only for her personality but for the religious order which she founded.

Incidentally, one would never know from this book the important part this order played after Bridget's death. A recent Church calendar, widely used by Episcopalians, refers to her as "queen and widow," although she never was a queen, in a temporal sense at least.

Born in Sweden in 1303 of parents closely related to the royal family, she became, in spite of her early aversion to marriage, the wife of Ulf Gudmars son and bore him eight children during the 20 years of their married life. After his death at Alvastra in 1343, she devoted herself entirely to the religious life and to securing papal approval for the rule of a monastic order for both men and women which Christ had revealed to her in a vision.

Shortly after Bridget had become a widow she left Sweden for Rome. The rest of her life was spent in constant journeys to holy places throughout Italy, and at the end of her life to Jerusalem. All this time she was waiting for the confirmation of her "rule" which came in 1370, shortly before her death.

Like St. Catherine of Siena, she was emboldened to address princes, both spiritual and temporal, in regard to their shortcomings. In visions, our Lord, His Mother, or one of the saints would appear to her with very definite instructions in regard to the conduct of the ones of the earth. Not even the Pope was exempt from her messages, which related in particular to his failure to return to Rome from Avignon, and his failure to approve the "rule" which she had presented to him. His approval when it did come did not meet her expectations.

The biography itself is based almost entirely on her "Revelations" which were written down as they took place, and the process of her canonization which took place in 1391. The reader's determination of the accuracy of the

The Living Church

narrative will depend quite largely on the credit he believes should be given to these documents.

The author is a well known Danish writer and mystic and is thoroughly sympathetic with his subject. He does realize that the intensity of her religious experiences, which produced her visions, is difficult for the average reader to understand. Perhaps all that can be said on this subject is set forth on page 124 and the following pages of Volume I.

However, Bridget's life does present an aspect of the middle ages which is as real and important to understand as the wars of kings and the development of political institutions. Not the least interesting are the personal comments of the author on the scenes and events he describes. His description of the career of Cola di Rienzi is particularly vivid. Nowhere can be found a better picture of medieval Rome.

Those who enjoyed Jorgensen's *St. Francis of Assisi* and *St. Catherine of Siena* will again be glad to come close to one of the great saints of the middle ages.

HOWARD T. FOULKES.

HOLY SCRIPTURE

Dependable Work

THE INTERPRETER'S BIBLE. Vol. III (Kings, Chronicles, Ezra, Nehemiah, Esther, Job). Abingdon Press. Pp. xi, 1198. \$8.75.

The Interpreter's Bible has already won so important a place for itself in the library of the average American clergyman that it is no longer necessary to explain the principles on which it is organized or to suggest that every parish priest who can afford the expenditure should acquire each volume as it appears.

It is a truly monumental work, the result of the collaboration of the best biblical scholars and the most skilful and effective preachers of our day. That is not to say that it is beyond criticism or that many parts of it could not be improved. Where so many contributors are involved perfection is not to be expected, but the total achievement is amazingly good and is certainly not likely to be improved upon in our generation.

Two English contributors have provided the scholarly introduction and exegesis of Kings and Chronicles. N. H. Snaith, in his work on Kings, does not strike out on any new lines, but his work is solid and dependable.

Elmslie's commentary on Chronicles hardly provides adequate justification for his opening remark that "Chronicles is one of the most stimulating books in the Bible," but he writes in his introduction with an infectious enthusiasm which makes the reader eager to agree with him. Unfortunately, the editors, who

plainly did not subscribe to his evaluation of these neglected books, so limited the amount of space devoted to exegesis that he has little opportunity to develop his thesis and some of the commentary is so meager as to be almost useless. He differs from the overwhelming majority of present-day scholars in that he does not believe the author of Chronicles to be also the author of Ezra-Nehemiah. In this he disagrees with R. A. Bowman, the commentator on the latter books, who accepts the usual view that "the Chronicler" is the author of both.

The finest and most original piece of work in this volume is that of Terrien on Job. By itself, it is almost worth the price of the volume.

ROBERT C. DENTAN.

An Incisiveness

THE SECRETS OF THE KINGDOM. By George Johnston. Illustrations by Charles E. Hewins. Westminster Press. Pp. 222. \$2.50.

This book is a retelling of the story of the New Testament. It is divided into two parts. Part I covers the earthly ministry of our Lord; Part II continues the story, from the opening chapters of Acts down to the close of the New Testament period.

Dr. Johnston, who is professor of New Testament Literature and Exegesis in Emmanuel College of the United Church of Canada, at the University of Toronto, tells the story with vividness and charm—simply, directly, and unaffectedly. A New Testament specialist with the degree of Ph.D. from Cambridge University, he allows his scholarship to illustrate the biblical material, giving it an incisiveness that would otherwise be absent, but never letting it obtrude.

There are one or two places where Churchpeople will detect an inadequate sacramentalism (e.g., "This means my body"), but on the whole the book is just about all that could be desired—a superb blend of scholarship and popularization in the best sense of both words.

FRANCIS C. LIGHTBOURN.

A Dramatic Whole

JESUS AND HIS MINISTRY. By Wallace E. and Marion B. Rollins. Seabury Press. Pp. 300. \$4.

Genuine enthusiasm for a book is rare, with this reviewer at least, but this moving portrayal of our Lord's ministry more than deserves such a reaction.

The authors do not attempt to blaze new trails of scholarship, but they do present Jesus' life in a way that makes it not just a collection of incidents and disputed points but a meaningful and dramatic whole.

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relative ease, and the clergyman will find new insights time after time. Separate chapters deal with the major points in the ministry (such as the work of the Baptist, the Temptation, the Transfiguration, etc.) and also with such topics as the parables, the Sermon on the Mount, and the miracles.

The arrangement is a considerable aid to understanding and also makes more evident the sound balance shown in dealing with aspects which are still debated among the scholars. The sections on the Temptation and the Transfiguration are particularly arresting, and honest faith is apparent throughout.

A few unfortunate wisps of rationalism still remain, as in the discussion of the nature miracles, and the treatment of Jesus' humility suffers from sentimentality (page 38). In connection with these minor defects it may be significant that the excellent bibliography makes no reference to the works of Hoskyns and of Oscar Cullmann.

The book is therefore not perfect, but it comes as close to it as anything seen for a long time. It is clear, moving, and genuinely worthwhile.

DONALD J. PARSONS.

ART

33 Buttons

SIGNS AND SYMBOLS IN CHRISTIAN ART. By George Ferguson. With Illustrations from Paintings of the Renaissance. Oxford University Press. Pp. xiv, 346. \$10.

This book owes its origin to a question asked some years ago by the seven-year-old daughter of Rush H. Kress, to whom the work is dedicated.

It is an explanation of Christian symbolism with special reference to its use in the art of the Renaissance. The material is covered in 14 chapters, which treat of such diverse topics as animals, birds, and insects; flowers, trees, and plants; the Old Testament; the Virgin Mary; the Trinity, the Madonna, and Angels; etc., etc.

The text is illustrated largely from the collection of Renaissance art belonging to the Samuel H. Kress Foundation, housed in the National Gallery of Art, Washington, D. C. There are 16 illustrations in full color, and 96 pages of black-and-white plates, as well as 250 marginal drawings.

As an example of typography and bookmaking, the work would seem to be unsurpassed. It would be difficult to find more exquisite color reproduction.

The text contains a quantity of information, much of it covered in the standard works on Christian symbolism, but some less well known. Thus one reads that the common ascription of births to the stork "may be derived from the association of this bird with the Annuncia-

tion" (p. 27); that of the four archangels mentioned in Scripture (Michael, Gabriel, Raphael, and Uriel) only the first three "have been accorded the title of saint"* (p. 167); and that the cassock traditionally "has 33 buttons . . . symbolical of the number of years of Christ's earthly life" (p. 279).

The work will probably find its chief usefulness for reference and leisurely browsing rather than for start-to-finish reading, for which the text lacks the proper continuity. It is a popular work, but there is certainly a place for such. On the other hand, the claim made on the jacket — "here for the first time is a comprehensive book about the source and uses of signs and symbols in Christian art" — seems somewhat extravagant in view of such a well-known book as F. R. Webber's *Church Symbolism*, which is certainly "comprehensive."

There are statements in *Signs and Symbols in Christian Art* that need qualification in the interests of accuracy — like the one on the use of green in Epiphanytide (p. 273). The author records as fact, rather than as legend, the origin of the Te Deum at the baptism of Augustine (p. 185). Few, if any, scholars of repute have ascribed the New Testament Epistle of James to St. James the Great (p. 219). The Greek *nikā* means "(he) conquers," not "conqueror" (p. 271).

Nevertheless, this is a book that every parish library will want. And how else could anyone acquire a combined picture gallery and guide, taking up so little space, for a mere \$10?

FRANCIS C. LIGHTBOURN.

In Brief

LAPSES IN THE APSES. A Book of Cartoons. By W. Bolte Gibson and Henry C. Beck. Available from Calvary Church, Flemington, N. J.

A sequel to *Fun In Church* (1952) and *More Fun In Church* (1953).

Amusing. Better than *Fun In Church*, but not quite up to *More Fun In Church*. The gag, "This is what happens when he preaches about —" is no longer funny after being used once or twice — if it ever was.

CLEVER INTRODUCTIONS FOR CHAIRMEN. A Compilation of Practical Speeches and Stories by Lawrence W. Brings. Minneapolis: T. S. Denison & Co. Pp. 416. \$4.50.

Contains brief section on role of chairman, etc., followed by longer one — bulk of book — consisting of model introductions for some 250 classifications of speakers, from packinghouse executive to airline stewardess.

Clever and amusing material for pub-

*This seems true for Roman hagiology, but there is at least one Episcopal Church dedicated to Uriel: St. Uriel's, Sea Girt, N. J.

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THE KING JAMES VERSION, THE NEW TESTAMENT in Cadenced form. Designed by Morton C. Bradley, Jr. Rinehart. Pp. 675. \$5.

An arrangement of the New Testament (KJV) by thought units, paragraphing, and indentation. Makes no pretence to scholarship, but should be of some help in meditative reading.

Children's Books

Reviewed by MARION V. LIGHTBOURN

YOUNG MARY STUART. By Marian King. Lippincott. Pp. 155. \$2.50.

The story of Mary Stuart from the time she inherited the crown of Scotland at the age of six days until her return to Scotland at the age of 18. The book thus covers her girlhood in France, her marriage to the Dauphin, the death of her husband, and her final return to Scotland. Age group 12-16.

THE CRUSADES. By Anthony West. A World Landmark Book. Random House. Pp. 185. \$1.50.

The story of the Crusades and the part they played in the history of Europe from the Crusade of Peter the Hermit through the Crusades of St. Louis.

Age group 11-14.

KING SOLOMON'S NAVY. By Nora Benjamin Kubie. Harpers. Pp. 181. \$2.50.

The story of Jared the shepherd boy who didn't want to serve in King Solomon's navy, but who hated the idea of being a slave so much that he was willing to do any work for the king, no matter how hard and dangerous, just so long as he was not a slave.

Jared went on a long voyage to the dominions of the Queen of Sheba, had many adventures, and returned home.

An exciting story, with unusual black and white illustrations by the author.

Age 11-13.

GOD'S WONDERFUL WORLD. Songs, Hymns, and Games for the Home, Sunday School, and Kindergarten. By Agnes Leckie Mason and Phyllis Brown Ohanian. Random House. Pp. 173. \$3.95.

Words, music, and directions for rhythmic play arranged in groups about such ideas as God, the Church, Christmas, Animals, the Home, Family, Seasons, etc.

THE NAMELESS CAT. By Frances and Richard Lockridge. Pictures by Peggy Baon. Lippincott. Pp. 78. \$2.25.

The story of the big black cat with neither name nor home who lived a life of excitement in the yards and alleys of New York City. Then one night the SPCA rounds up stray cats and this one is chased from yard to yard.

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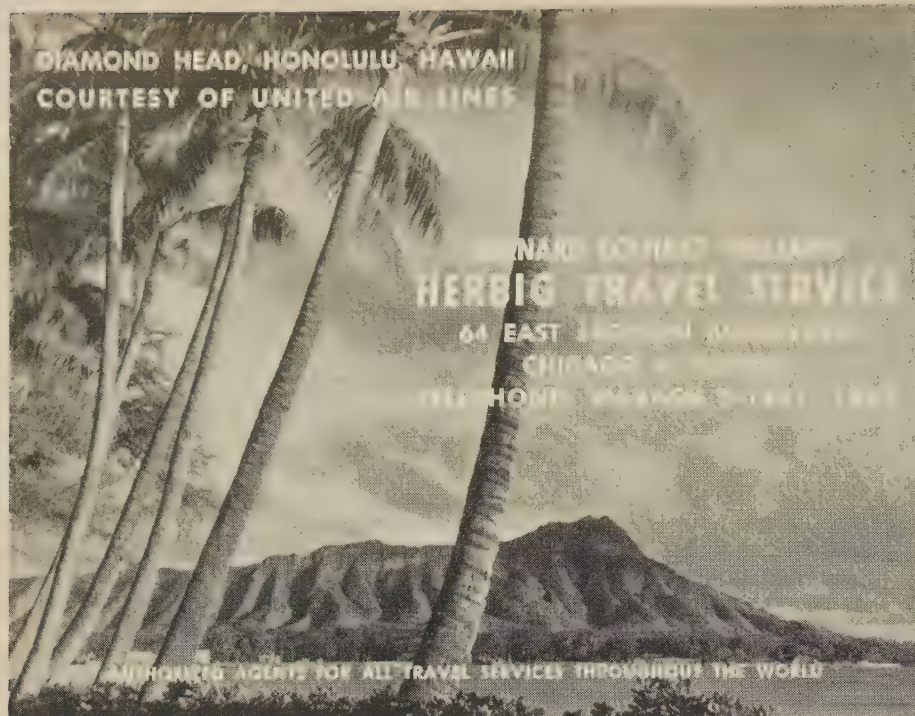
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cat, plays a part in the events of that night, and the Nameless Cat receives a name.

Age group 9-11.

FOLLOW ME. Children's Picture Bible. The Life of Christ in Six Small Books. Six booklets in Bible case. Seabury Press. \$1.95.

Based on King James' Version. Stories about Jesus and stories Jesus told. Gaily colored illustrations. Nice gift for small child.

THE STORY OF JESUS RETOLD FROM THE GOSPELS. By Augustus Muir. Greystone Press. \$2.95.

Style unusually vivid. Holds attention. Profusely and attractively illustrated in color and in black and white by Eric Winter and Eric Wade. Background filled in with imagination.

A BOW IN THE CLOUD. By Margherita Fanchiotti. Oxford Books for Boys and Girls. Oxford University Press. Pp. 227. \$2.75.

A vivid story of Noah and the Ark. Characters real and alive. Account of flood credible and meaningful, seen through the eyes of four children. The practical problems involved in the care of so many and diverse animals is amusing and imaginative. Age group 8-12.

MR. PETERSAND'S CATS. Story and pictures by Louis Slobodkin. Macmillan. Pp. 64. \$2.25.

A delightful tale based on the principle of "what's a home without a cat or at least a kitten." The story illustrates in an amusing fashion that there is a responsibility involved in having a cat, and that one doesn't really love a cat if he doesn't take care of it.

Age group 6-10.

Books Received

ST. PAUL AND EPICURUS. By Norman Wentworth DeWitt. University of Minnesota Press. Pp. vii, 201. \$4.

THE TRUTH ABOUT CATHOLICS. By Virgil A. Kelly. Dial Press. Pp. xiii, 173. \$2.75. [A book about Roman Catholicism by the writer of the well-known series of ads for the Knights of Columbus.]

REVELATION THROUGH SCIENCE. By Roger Pilkington. Macmillan. Pp. 192. \$2.50.

THE REFORMATION IN ENGLAND. III—"True Religion Now Established." By Philip Hughes. Macmillan. Pp. xxix, 457. \$7.50.

CHRISTIANITY AND ANTI-SEMITISM. By Nicolas Berdyaev, with a commentary and notes by Alan A. Spears. Philosophical Library. Pp. 58. \$2.75.

TRUTH. St. Thomas Aquinas. Translated from the definitive Leonine text by Robert W. Schmidt, S.J. Volume III, Questions XXI-XXIX. Regnery. Pp. xi, 530. \$7.50.

THE THIRD REVOLUTION. A Study of Psychiatry and Religion. By Karl Stern. Harcourt, Brace. Pp. xii, 306. \$4. [Author is a well-known Roman Catholic psychiatrist.]

THE PROTESTANT CLERGY AND PUBLIC ISSUES, 1812-1848. By John R. Bodo. Princeton University Press. Pp. xiv, 291. \$5.

WHO SPEAKS FOR GOD. By Gerald Kennedy. Abingdon. Pp. 139. \$2.50.

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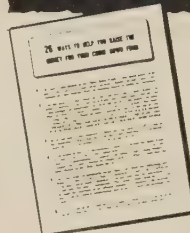
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DEATHS

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Robert B. B. Foote, Priest

The Rev. Robert B. B. Foote died November 9th at the age of 86 in Cincinnati. He had served as rector of Christ Church, East Norwalk, Conn., for 15 years at the time of his retirement in 1939. Among other parishes he served was Holy Trinity Church, Brooklyn, N. Y., where he was assistant rector from 1913 to 1920.

Mr. Foote is survived by two sisters, the Misses Amy Lee and Alice Dranford Foote, and a brother, Roger B. Foote.

John Freeman Ricketson, Priest

The Rev. John Freeman Ricketson, priest in charge of Christ Church, Danville, Pa., died October 29th in Danville. He was 52 years old.

Ordained in 1948, Fr. Ricketson served as rector of Holy Trinity Church, Oxford, Md. until 1951, when he became curate of St. Peter's Church in Albany, N. Y. From 1952 until September, 1954, he was rector of St. Philip's Church, Norwood, N. Y.

Fr. Ricketson is survived by his wife, Anita Goodwin Ricketson, and one son, Marine Lt. John Henry Ricketson.

Ernest Potter Runnells, Priest

The Rev. Ernest Potter Runnells, 60, who was in missionary service in the Panama Canal Zone until 1950, was killed by a hit-and-run driver in San Francisco on October 28th.

Leo Purcell, noted Alameda, Calif., swimmer and instructor, reportedly has confessed to being the driver of the car that killed Fr. Runnells. He is being held under arrest.

Just before Fr. Runnells was hit by the car he had bought a bed for his invalid wife, Constance Trask Runnells, who was to return home from a San Francisco Hospital. He stopped with a friend, who was driving him, to buy some roses for his wife. As he returned to the car he was struck and hurled 50 feet. He was killed instantly.

He began his ministry in Oregon missions, continued it as rector of various California parishes, and went to Panama in 1946. After his return from Panama he served as rector of Grace Church, Whiteville, N. C., until 1952, when he retired.

In World War I Fr. Runnells served with the Army Medical Corps in France with such valor that he won the Distinguished Service Cross with two stars and was cited five times. One of his citations reads "for exceptional meritorious service and gallant conduct under terrific enemy bombardment." He assisted in establishing a dressing station in a dug-

out in an advanced position and when that was destroyed he worked unceasingly in the open under machine gun fire caring for the wounded.

Twin Brother

On another occasion he went to the aid of men under gas attack and he and his twin brother, Ellsworth, were decorated simultaneously in what is believed to be the only such twin brother ceremony in World War I.

Near the end of the war he suffered a concussion which placed him on the list of Disabled Veterans.

During World War II he served as chaplain in the American Army in the Pacific area based on an island of Australia, retiring with the rank of major in the Reserves.

Besides his widow Fr. Runnells is survived by his twin brother, who lives at the family home in Concord, N. H.; three children, Mrs. Barbara Wilson, Pleasant Hills, Calif., Ernest Runnells, Jr., student at the Massachusetts Institute of Technology, and Patricia Runnells, a nurse in a San Francisco hospital; and three grandchildren.

Joseph P. Smyth, Priest

The Rev. Joseph Percy Smyth, who retired in 1934 after 20 years as rector of Christ Church, Bellport, N. Y., died November 13th at Sayville, L. I., N. Y. He was 81 years old. Among the churches served by Mr. Smyth were St. Luke's Church, Brooklyn, N. Y., where he was assistant from 1901 to 1905 while also acting as vicar of St. Luke's Chapel. He was rector of Christ Church, Canaan, Conn., from 1905 to 1913.

Arthur J. Allen

Mr. Arthur J. Allen of the Finance Department of the Church's National Council died at St. Luke's Hospital in New York City July 1st. Mr. Allen was appointed a missionary to Hankow, China, in December, 1931, where he served 20 years until the situation in the Far East forced his return to America. Since 1951 Mr. Allen had been assigned duties in the Finance Department but retained his missionary status. He is survived by his wife and four sons.

Ada Dudley Meade Brownson

Ada Dudley Meade Brownson, widow of Roswell R. Brownson, died in Upland, Calif., on November 1st. Mrs. Brownson was the daughter of the late Rev. Philip Nelson Meade, Christ Church, Oswego, N. Y., and Sara Rannells Meade; and the great-granddaughter of William Meade, Bishop of Virginia, 1840 to 1862.

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CHANGES

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The Rev. Ernest J. Alt, who was ordained deacon in June, has since July 1st been vicar of St. Timothy's Church, Rangely, Colo. Address: Box 12A.

The Rev. E. Rugby Auer, formerly rector of St. Paul's Church, Waterloo, N. Y., will on December 1st become rector of St. Mark's Church, Syracuse, N. Y.

The Rev. Herman E. Blackman, who was formerly in charge of St. Martin's Chapel, 541 Franklin Ave., Brooklyn, New York, is now rector of the newly amalgamated parish, St. Stephen's and St. Martin's, located at 809 Jefferson Ave., Brooklyn. His address remains 541 Franklin Ave., Brooklyn.

The Rev. T. Milburn Bohanan, who was ordained to the perpetual diaconate in May, is serving Epiphany Church, Odenton, Md. Address: 16 Holmehurst Ave., Catonsville 28, Md.

The Rev. Canon Wilbur L. Caswell, formerly in charge of St. Mark's Church, Tracy, Calif., is now in charge of the Church of the Saviour, Hanford, Calif. Address: Hotel Whilton, Hanford.

The Rev. Lewis F. Cole, Jr., formerly assistant of Trinity Church, Boonville, N. Y., with address at Port Leyden, N. Y., is now serving St. Luke's Church, Church Hill, Md., and churches at Sudlersville, Massey, and Millington.

The Rev. Stuart C. Cowles, formerly assistant of All Angels' Church, New York, is now rector of Grace Church, Chillicothe, Mo., in charge of St. Philip's, Trenton, Mo., and Grace Church, Brookfield. Address: 829 Walnut St., Chillicothe.

The Rev. Roger Dissell, who was formerly a chaplain in the U.S. Navy, is now assistant of St. Margaret's Church, the Bronx, 940 E. 156th St., New York 55.

The Rev. Spence Dunbar, who formerly served Emmanuel Church, Middleburg, Va., is now serving All Hallows' Church, Snow Hill, Md., and Holy Cross Church, Stockton. Address: Snow Hill.

The Rev. Donald Gausby, formerly on the staff of St. Paul's Chapel, Trinity Parish, New York, is now vicar of St. Barnabas' Church, Ardsley, N. Y.

The Rev. Conrad H. Goodwin, Jr., formerly assistant of St. Paul's Church, Chestnut Hill, Philadelphia, is now serving Christ Church, Easton, Md.

The Rev. William R. N. Haire, formerly rector of St. Paul's Church, Columbia, Pa., is now rector of the Church of Our Saviour, Camden, N. J. Address: 1900 Broadway, Camden 4.

The Very Rev. George E. Hoffman, formerly rural dean of McLeansboro, is now rural dean of Mattoon, in the diocese of Springfield. He continues as rector of St. Andrew's Church, Paris, Ill. Address: 410 Ten Broeck St., Paris, Ill.

The Rev. Harold G. Holt, who has for the past year been serving as assistant to the dean of the Cathedral of St. Paul, Fond du Lac, Wis., was recently chosen as canon residentiary of the cathedral by the bishop and chapter of the cathedral, acting upon the nomination by the Bishop.

[The new canon is not the same person as the Rev. Dr. Harold Holt, rector of Grace Church, Oak Park, Ill. It was under the latter's guidance that the former became a convert to the Church many years ago.]

The Rev. Dr. James W. Kennedy, formerly rector of Christ Church, Lexington, Ky., will become rector of the Church of the Ascension, New York, in January. Address: 7 W. Tenth St., New York 11.

The Rev. Ralph E. Krohn, rector of St. Andrew's Church, Edwardsville, Ill., is now also archdeacon of the Alton archdeaconry of the diocese of Springfield.

The Rev. Daniel B. Kunhardt, formerly curate of Christ Church, Tacoma, Wash., is now vicar of St. Matthew's Chapel of Christ Church, Brown's Point, Tacoma, Wash. Address: Route 6, Box 665, Tacoma.

The Rev. William P. C. Loane, formerly rector of St. James' Church, Downingtown, Pa., is now rector of St. Simeon's Church, Philadelphia. Address: 2650 N. Ninth St., Philadelphia 33.

The Rev. Kenneth E. MacKenzie, who formerly served Trinity Church, Plattsburg, N. Y., is now assistant of Trinity Church, New Rochelle, N. Y.

The Rev. Ralph Markey, vicar of Trinity Church, Mount Vernon, Ill., and St. James', Mc-



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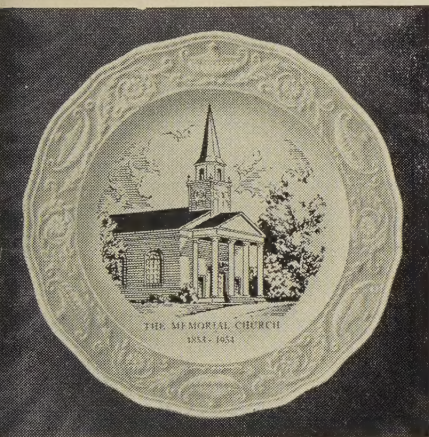
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CHANGES

Leansboro, is now also rural dean of McLeansboro in the diocese of Springfield.

The Rev. Malcolm E. McClenaghan, who formerly served St. Paul's Church, Toledo, Ohio, will on December 1st become canon of Grace and Holy Trinity Cathedral, Kansas City, Mo. Address: 415 W. Thirteenth St.

The Rev. Robert B. McKay, who retired in September as rector of St. Agnes' Church, Little Falls, N. J., is now taking Sunday services at St. Joseph's Chapel, Lake Lackawanna, N. J. The chapel will not be connected with St. Mary's Church, Sparta, N. J., in the future, but will be organized as a mission.

The Rev. Robert B. Pegram, formerly curate of Grace Church, Van Vorst, Jersey City, N. J., is now serving Holy Trinity Church, Essex, Md.

Fr. Pegram's marriage to Miss Elizabeth Barton, daughter of the Rev. Michael R. Barton of New Canaan, Conn., was planned for November 20th, the date of Fr. Pegram's change of parochial work.

The Rev. Wilfred F. Penny, formerly rector of St. Ignatius' Parish, Eighty-Seventh St. and West End Ave., New York, will on December 1st become rector of St. James' Parish, Prospect Park, Pa.

The Rev. Robert H. Schumann, who formerly served Holy Trinity Church, South River, N. J., is now an assistant of the Church of St. Mary the Virgin, 139 W. Forty-Sixth St., New York 36.

The Rev. David E. Seaboldt, formerly associate rector of St. Peter's Church, Perth Amboy, N. J., is now chaplain on the staff of the city mission in Philadelphia. Address: Box 8922, Tacony Station, Philadelphia.

The Rev. W. W. Swift, rector of St. Paul's Church, Carlinville, Ill., and professor of philosophy at Blackburn College, Carlinville, is now also rural dean of Litchfield in the diocese of Springfield.

The Rev. Charles A. Weatherbury, formerly assistant of St. Ignatius' Church, 552 West End Ave., New York 24, has been elected rector.

The Rev. Daniel M. Welton, formerly rector of St. Paul's Church, Schenectady, N. Y., is now in charge of St. Barnabas' Church, Stottville, N. Y., and St. John's, Stockport. Address: Stottville.

Armed Forces

Chaplain Charles W. Adams, formerly chaplain of N.A.S., Moffett Field, Calif., is now wing chaplain of the Third Marine Air Craft Wing, Miami. Address: 10842 N.E. Second Court, Miami 38.

Chaplain Arnold A. Fenton, USNR, formerly chaplain of the U.S. Naval Training Center at Great Lakes, Ill., is now chaplain of USNS James O'Hara—AP 179 (c/o FPO, San Francisco). Address as before: c/o Diocese of Western Massachusetts, 37 Chestnut St., Springfield 2, Mass.

Resignations

The Rev. Percy L. Miller is no longer archdeacon of Alton in the diocese of Springfield. The change is in keeping with his moving from the archdeaconry of Alton into the archdeaconry of Cairo; he recently became rector of St. George's Church, Belleville, Ill.

The Rev. Norman Stockett, Jr., has left Holdenville, Okla., where he has been vicar of St. Paul's Mission, and may now be addressed at Route 3, Box 658, Gresham, Ore.

Changes of Address

The Rt. Rev. Dr. Charles K. Gilbert, retired Bishop of New York, who has been addressed in Charlemont, Mass., may now be addressed: Hotel Grosvenor, 35 Fifth Ave., New York 3.

The Rev. Lars R. Bache-Wiig, formerly of the Church of the Holy Sacrament, Upper Darby, Pa., has been spending several months in Boulder Junction, Wis., but may now be addressed at Box 7451, Philadelphia.

The Rev. Howard B. Connell, who recently became vicar of St. Margaret's Church, Park Falls, Wis., and the Church of Our Saviour, Lugerville, may now be addressed at 349 S. Third Ave., Park Falls.

The Rev. Kenneth Stewart Curry, who is serving the Church of St. Simon the Cyrenian, Maywood, Ill., has had a change in residence from

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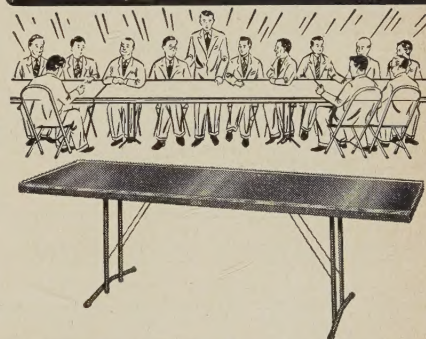
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CHANGES

148 S. Tenth Ave. to the vicarage at 216 S. Twelfth Ave.

The Rev. James H. Davis, who was ordained to the diaconate in July, has had a change of address in Reno, Nev., from 1349 N. Virginia to 1153 Jones, Apt. B.

The Very Rev. Blake B. Hammond, rector of St. Peters' Church, Niagara Falls, N. Y., and dean of Niagara in the diocese of Western New York, has had a change in residence address from Buffalo Ave. to 940 McKinley Ave., Niagara Falls. The dean and his family will occupy a new, modern rectory recently purchased.

The Rev. Pomeroy H. Hartman, formerly addressed in Helmetta, N. J., as rector of St. George's Church, is now on leave of absence and may be addressed: c/o Dr. Otis Lawrence, Lowman Rd., Elmira, N. Y.

The Rev. Ralph H. Kimball, who recently became rector of the Church of the Good Shepherd, Columbia, S. C., may be addressed for all mail at 4634 Sandy Ridge Rd.

The Rev. David L. Leach, formerly addressed in Lyndonville, N. Y., may now be addressed at Box 56, Enterprise, Fla.

The Rev. Sanford C. Lindsey, who is in charge of St. Andrew's Church, Washington Court House, Ohio, and Trinity Church, London, Ohio, reports a change in personal address from 218 East St., Washington C. H., to 40 N. Union St., London, Ohio. He continues to be in charge of the work at both places, although he now has a curate assistant, the Rev. John Carson.

The Rev. William Donald McLean, who recently retired as rector of St. Aidan's Parish, Blue Island, Ill., may now be addressed at 2321 W. 110th Pl., Chicago 43.

The Rev. Peter H. Paulson, who recently became rector of All Souls' Parish, San Diego, Calif., may now be addressed at 829 Tarento Dr., San Diego 6.

The Rev. David G. Pritchard, who is serving St. Anne's Church, Lowell, Mass., may be addressed at 20 Gilbride Terrace, Lowell.

The Rev. O. J. Rainey, retired priest of the diocese of New Mexico and Southwest Texas, has had a change of address in Albuquerque, N. Mex., from 4720 Pershing Dr., S. E. to 313 Carlisle, N. E.

The Rev. Lynn O. Ramer, formerly addressed in Kenmore, N. Y., and in Ferndale, Mich., may now be addressed at 514 Gardenia, Royal Oak, Mich.

The Rev. Hazen F. Rigby, retired priest of the diocese of Maine, formerly addressed in Gardiner, Maine, may now be addressed at 7 Sachem Rd., Greenwich, Conn.

The Rev. Bertram E. Simmons, chaplain of the Stockton State Hospital in California, formerly addressed at Box 1170, Stockton, may now be addressed at 510 E. Magnolia St., Stockton 3, Calif.

The Rev. Edward K. Thurlow, who is in charge of All Saints' Church, West Newbury, Mass., has had a change of address from 841 to 928 Main St.

The Rev. John Lee Womack, rector of St. Matthias' Church, Shreveport, La., formerly ad-

dressed at 3131 Lakeshore, may now be addressed at 3429 Lakeshore Dr.

Ordinations

Priests

Western North Carolina—By Bishop Henry The Revs. William M. Maxey, who serves the Church of the Redeemer, Asheville, and St. John's Haw Creek; ordained at the Church of the Redeemer on November 1st.

Deacons

New Jersey—By Bishop Banyard, Suffragan Edward A. Weissbach, mechanical engineer of the Campbell Soup Co.; the ordinand will serve as perpetual deacon while continuing his secular work; presenter and preacher, the Rev. A. W. Van Duzer, rector of Grace Church, Merchantville, where the service took place recently.

Newark—By Bishop Washburn: Louis Hallgring, Jr., on October 30th, at Christ Church Harrison, N. J., where he will be assistant (he will also teach at Hunter College, New York); presenter, the Rev. F. M. Smith, Jr.; preacher, the Rev. J. W. Pyle. Address: 524 Riverside Dr., New York 27.

Southwestern Virginia—By Bishop Marmion Brewster Sherwood Ford, ordained to the perpetual diaconate, November 1st, at Lee Memorial Church, Lexington, Va.; presenter, the Rev. Dr. T. W. Barrett; preacher, the Rev. J. M. Gessell. The new deacon has a cattle farm and real estate business in Lexington, Va., is married, and has two children.

Marriages

The Rev. E. J. Alt, vicar of St. Timothy's Church, Rangely, Colo., and Miss Marian E. Wandling of Washington, N. J., were married on October 9th.

Births

The Rev. Lauren H. McReynolds, Jr., and Mrs. McReynolds, of St. Anne's Church, Myrtle Creek, Ore., and Ascension Church, Riddle, announced the birth of their second child, a daughter, Mary Catherine, on October 29th.

Canon and Mrs. John Rathbone Ramsey announced the birth of a third son, Christopher Vallean Ramsey, on October 30th at Port-au-

ACU CYCLE OF PRAYER

November

- 28. St. Andrew's Church, La Mesa, Calif.; St. Barnabas, Havana, Ill.
- 29. St. Andrew's Church, West Warwick, R. I.
- 30. St. Andrew's Church, Kenosha, Wis.

SCHOOLS

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Korean Children

Previously acknowledged . . . \$2,517.35
St. Martha's Guild, St. Barnabas Church,
Denver . . . 120.00
J. M. W. . . . 5.00
\$2,642.35

Save the Children Federation

Previously acknowledged . . . \$ 431.80
G. W. B. . . . 8.00
St. Margaret's Chapter,
St. Luke's Church, Richmond, Va. . . 5.00
\$ 444.80

CHANGES

ince, Haiti, where Canon Ramsey is connected with Holy Trinity Cathedral and with the theological seminary.

The Very Rev. W. W. Swift, and Mrs. Swift announced the birth of their first child, Olivia Ruth, on September 5th. Dean Swift is rural dean of Litchfield in the diocese of Springfield and professor of philosophy at Blackburn College, Carlinville, Ill.

Diocesan Positions

The Rev. Edward H. Harrison, formerly rector of St. Paul's-by-the-Sea, Jacksonville Beach, Fla., now director of Christian education of the diocese of Ohio. Address: 2241 Prospect Ave., Cleveland 15.

Other Changes

The Rev. Norman H. Thornton, SSJE, was recently elected superior of the Canadian congregation of the Society of St. John the Evangelist — unanimously and on the first ballot. He succeeded the late Father Morley, who, with Father Tanlon, drowned in the Lake of Bays, Muskoka, Ont., in May.

Fr. Thornton has appointed the Rev. John G. McCausland, SSJE, assistant superior and novice master.

NOTICES

MINUTE

THE EXECUTIVE COMMITTEE of the Anglican Society, at its meeting in New York in October, desired to place on record a tribute to the memory of the Rev. Canon Louis E. Daniels, Mus. D., so long a zealous member of the Society, or which he wrote several tracts, one of which, "Why Belong to the Anglican Society?" is about to be reprinted here, as also in England for the English Branch of the Society. May he rest in peace, and may God raise up other earnest priests like him!

CLASSIFIED

BOOKS

CHRISTMAS SUGGESTION: *Joseph Of Nazareth*, by John B. Royer. Twelve meditations in verse honoring Saint Joseph, the unsung man of God. Dean Pike says: "Inspiring." Canon Wedel: "Enthusiastic about them." Coadjutor Bishop Gibson, Virginia: "I highly commend this little book." 31 pages. Paper bound \$1.00; cloth bound, blue, gold stamping, \$2.00. At booksellers or direct. The Dietz Press, Inc., 109 East Cary Street, Richmond, Virginia.

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- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

Prophets

(Continued from page 15)

agreements with the biblical prophets. There may be others which I have failed to notice in this survey. But there is one drastic disagreement to which we must now give our attention. And it happens to be about something incalculably important: the nature and identity of the true God.

Where are we to place Toynbee theologically? I believe that the reviewer of the *Study in Time* magazine answers the question only too correctly, thus:

"Arnold Toynbee calls himself a Christian. His works are drenched with Christian symbolism, terminology, and theology. He often speaks with deep Christian fervor. Yet his beliefs fit no Christian orthodoxy. He is not a Christian in any strict sense of the word.

"To Toynbee, all the 'higher religions,' i.e., Christianity, Islam, Buddhism, Hinduism, are simply separate ways to the City of God." (*Time*, October 18, 1954).

Since finishing his opus, Toynbee has made his position on this point even more specific in these words:

"If all the religions in the world were to disappear except Christianity and Buddhism, I would not be able to make a choice between them. In this part of the world, of course, it would be more convenient to keep Christianity, but convenience aside, there would be no choice between them for me."

In our imaginary panel discussion among Isaiah, Paul, Augustine, and Toynbee we can imagine what the other members of the panel might reply to this!

It is idle to pretend that such an urbane eclecticism as this, which makes Christ only one among many ways to God, is a minor deviation from the Faith. I cannot believe that Dr. Toynbee has yet put his brilliant mind fully to the theological task which his research, his insights, and his spiritual awareness make imperative.

Either the Christ of the New Testament and of historic Christianity is the only Son and Revealer of the living God or He is a very incompetent guide of life. Late or soon, any thinker of good mind and good will who wants to see the men and nations of earth live by the Sermon on the Mount must face up to the claims of Christ about Himself.

But perhaps the ultimate test of a prophet is this: Does he help to turn the hearts of the disobedient to the wisdom of the just? By this test, Arnold Toynbee ought to be admitted to the goodly fellowship, his amiable heresy notwithstanding.

For no person of intelligence and conscience can read Toynbee's deeper and more discerning judgments without hearing, through them, the still small voice of God, as He calls to His people: "Come now, and let us reason together" (Isaiah 1:18).

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MYRRH — FRANKINCENSE — Gifts Of The Wise Men. Generous sample of both rare incenses brought to the infant Jesus on the first Christmas. Send 50¢ (no stamps). Special rates to churches, agents. E. Foote, 90 Ann St., Staten Island 2, N. Y.

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C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

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Sun 7:30, 9:30, 11 & daily

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ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 11 (MP & Sol), EP 6;
Daily 7, Wed & HD 10; Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
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Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

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Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

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Sun HC 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30, Ev 5. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D. r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

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Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5,
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

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Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

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Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, Mon,
Wed, Fri 7, Thurs, Sat 9:30; C Sat 4-5

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Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10
& by appt

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Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.